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Divine Cordial

Or, the Tranſcendent

PRIVILEDGE

OF

Thoſe that Love God,

And are

SAVINGLY CALLED.

Publiſhed by THOMAS WATSON,
Miniſter of the Goſpel.

But as for you, ye thought evil againſt me, but God meant it unto good, Gen. 50. 20.

LONDON: Printed for *Thomas Parkhurſt*, at the *Three Crowns*, over againſt the great Conduit, at the lower end of *Cheapſide*.
1663.

The EPISTLE to the

READER.

CHRISTIAN READER:

THere are two things, which I have alwayes looked upon as difficult: The one is, to make the Wicked ſad; they want not cauſe of ſadneſs, they are taken captive by Satan *: This is all that is gotten by fighting on the Devils ſide; he doth not make his Souldiers Captains, but Captives, he leads them Priſoners before him, and at laſt will give them damnable pay: Yet ſo are ſinners blinded by the God of this world*, that they cannot ſee the chains they are held in, but kiſs their fetters, and go laughing to Hell. The other puzling difficulty, is, to make the Godly joyful: Though they have enough to rock their troubled hearts quiet, & may encourage themſelvs in the Lord their God; yet like the froward child, they put away the breaſt, and refuſe to

* 2 Tim. 2. 25.

* 2 Cor. 4. 4.

be comforted. Amnon, *though a Kings*
* 2 Sam. 13. 4. *Son, was lean*. This dejection in the Godly, ariseth from a double spring; either because their inward comforts are darkned, or their outward comforts are disturbed: To cure both which troubles, I have put forth this ensuing Piece, hoping by the blessing of God, it will buoy up their dispondıng hearts, and make them look with a more pleasant aspect; I would prescribe them to take now & then a little of this* Cordial. *When the Prophet* Elijah's *spirits were ready to faint under the* Juniper Tree, *the Angel set before him a* Cake, *and a* Cruse of Water, *& when he had eaten he was cheered, and went in the strength of that meat, till he came unto*
* 1 King 19. 8. Horeb the Mount of God*. *Ate-thinks this Text, like that sweet repast, may very much corroborate and strengthen the Saints in their journey to Heaven, and may be as a sacred feather, to drop the golden Oyl of consolation into their hearts:* All things shall work together for good, to them that love God. *To know that nothing shall hurt the god-*

*ly, is matter of comfort**; *but to be assured that all things which fall out, shall co-operate for their good, that their crosses shall be turned into blessings, the bloody showrs of affliction shall water the withering root of their Grace, and make it flourish more: here is that may fill their hearts with joy till they run over. It will be no small revivement to me, if these Labours of mine prove advantagious to any. When S.* Pauls *Prison would not admit him the liberty of a Pulpit, he wrote some Epistles, the benefit whereof the Church of God hath reaped in after-ages. When I am at present taken off from my publick employment of preaching, I shall be glad if I may be useful by writing; and while I my self am in* a civil sence *dead I may make others in* a spiritual sence *alive: This is the Prayer of him, who is*

* Psal. 91. 10.

Thy Friend, in all true
Affection & Devotion.

THOMAS WATSON.

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CHAP. I.

The Proæmium, or Introduction.

ROM. 8. 28. *We know that all things work together for good, to them that love God, to them who are the called according to his purpose.*

IF the whole Scripture be the feast of the soul (as St *Ambrose* saith) then this Chapter may be a dish at this feast, which with its sweet variety may very much refresh and animate the hearts of Gods People. In the preceding verses the Apostle had been wading through the great Doctrines of Justification and Adoption; Mysteries so arduous and profound, that without the help and conduct of the Spirit, he might soon have waded beyond his depth. In this verse the Apostle toucheth upon that pleasant string of Consolation; *We know that all things work together for good, to them that love God.* Not a word but is weighty; therefore I shall gather up every filing of this Gold, that nothing be lost.

In

In the Text there are three generall Branches. 1. A glorious Priviledge, *All things work for good.* 2. The Persons interested in this Priviledge; and they are doubly specified. 1. They are *Lovers of God.* 2. They are *Called.* 3. The Original and Spring of this effectual calling, set down in these words, κατὰ πρόθεσιν, *according to his purpose.* Of all these in order; and I begin with the first.

1. The glorious Priviledge; wherein there are two things considerable: 1. The certainty of the Priviledge, οἴδαμεν, *We know.* 2. The excellency of the Priviledge, πάντα συνεργεῖ εἰς τὸ ἀγαθὸν, *All things work together for good.*

1. 1. The *certainty* of the Priviledge: *We know.* It is not a matter pendulous or doubtful; the Apostle doth not say, We hope, or conjecture, but it is like an Article in our Creed, *We know all things work for good:*

Whence observe,

Doct. *That the Truths of the Gospel, are evident and infallible.*

A Christian may come not onely to a loose opinion, but to a certainty of what he holds. As the Axiomes in Logick, and Aphorismes in Physick, are demonstrated to Reason; so the Truths in Religion are demonstrated to Faith: *We know*, saith the Apostle. Though a Christian hath not a perfect knowledge of the Mysteries

ries of the Gospel, yet he hath a certain knowledge. *We see through a glasse darkly**, 1 Cor. 13. 12. therefore we have not perfection of knowledge; but *we behold with open face* †, 2 Cor. 3. 18. therefore we have a certainty. The Spirit of God doth imprint Heavenly Truths upon the heart, as with the point of a Diamond. A Christian may know infallibly there is an evill in sin, a beauty in holiness: He may know that he is in the state of Grace, 1 *John* 3. 14. *We know that we have passed from death to life.* He may know that he shall go to Heaven, 2 *Cor.* 5. 1. *We know that if our earthly Tabernacle were dissolved, we have a building of God, an house made without hands, eternal in the Heavens.* The Lord doth not leave his People at uncertainties in matters of Salvation. The Apostle comes with his *Probatum est*, in the Text, *We know*; we have arrived at a πεποίθησις, or holy confidence; we have both the Spirit of God and our own experience setting seal to it.

* ἐν αἰνίγματι. † ἀνακεκαλυμμένῳ προσώπῳ.

Let us not rest in Scepticisme, but labour to come to a certainty in the things of Religion. As that Martyr woman said, *I cannot dispute for Christ, but I can burn for Christ.* God knows whether we may not be called forth to be witnesses to his Truth; therefore it concerns us to be well-grounded, and confirmed in it. If we are doubtful Christians, we shall be wavering Christi- *Use.*

Christian; whence is apostacy, but from incredulity? Men first question the Truth, and then fall from the Truth. O beg the spirit of God, not only to *anoint* you, but to *seal* you, 2 *Cor.* 1. 22.

CHAP. II.

Containing the grand Proposition.

2. 2. I Passe to the second, the *excellency* of the Priviledge: *All things work together for good.* This is a *Jacobs* staffe in the hand of faith, with which we may walk cheerfully to the Mount of God: what will satisfie or give content, if this will not? *All things work together for good.* This word συνεργεῖ *work together*, is a Physical expression. Several poysonful ingredients put together, being tempered by the skill of the Apothecary, make a Soveraign Medicine, and work together for the good of the Patient*. So all Gods Providences being divinely tempered and sanctified, do work together for the best to the Saints. He who *loves God*, and is *called according to his purpose*, may say to his soul, *Soul take thy ease*, for, *there is much good laid up for thee*, every thing in the world shall be for thy good. This is a Christians *Cordial*, which may cause the colour to come in his face, and make him like *Jonathan*, who when he had tasted the *honey*

at

* *Venena ex corporibus per venenata pharmaca educunt medici.* Pet. Mart.

at the end of the rod *his eyes were enlightened*, 1 *Sam.* 14 27. Why should a Christian exenterate himself? why should he kill himself with care, when all things shall sweetly concurre, yea conspire for his good? The result of the Text is this,

Doct. *That all the various dealings of God with his Children, do by a special Providence turn to their good**. Doct.

Psal. 25. 10. *All the paths of the Lord are mercy unto such as keep his Covenant.* If every path hath mercy in it, then it works for good.

1. What things work for good to the Godly.

2. Why all things work for good to the Godly.

1. What things are they which work for good to the Elect?

Answ. 1. The best things.
2. The worst things.

* *Nemo qui sit Christianus de rerum catastrophe debet ambigere.* P. Mart.

CHAP. III.

Shewing that the best things work for good to the Godly.

1. THe *best things* work for good to the Godly: There are eight of these. 1.

1. Gods Attributes work for good; these three in particular. 1.

1. Gods *Power* works for good. It is a glorious 1.

glorious power, *Col.* 1. 11. and it is engaged for the good of the Elect. Out of this *strong* comes forth *sweetness**. The *Power* of God works for good four wayes.

* Judg. 14. 14.

1. In supporting us in misery.
2. In supplying our wants.
3. In subduing our corruptions.
4. In conquering our enemies.

Gods Power works for good,

1. In supporting us in misery, *Deut.* 33. 27. *Underneath are the everlasting Arms.* What upheld *Daniel* in the Lyons Den? *Jonah* in the Whales Belly? the three Children in the Furnace? only the power of God. Is it not strange to see a bruised Reed grow and flourish? How is a weak Christian able, not only to endure affliction, but rejoyce in it? He is upheld by the Arms of the Almighty, 2 *Cor.* 12. 9. *My strength is made perfect in weakness.*

1.

2. In supplying our wants. God creates comforts when means fail: He that brought food to the Prophet *Elijah* by the unnatural Ravens, will bring sustenance to his people. God can preserve the *Oyl in the Cruse*, 1 Kings 17. 14. The Lord made the Sun on *Ahaz's* Dial go ten degrees backward: So when our outward comforts are declining, and it is almost Sun-setting, God often causeth a revival, and brings the Sun many degrees backward.

2.

3. In

3. In subduing our corruptions: *Mic.* 7. 19. *He will subdue our iniquities.* The Hebrew word is יבבוש *He will put them under the yoak.* Is thy sin strong? God is powerful, he will break the head of this *Leviathan.* Is thy heart hard? God will dissolve that stone in Christs blood, *Job* 23. 16. *The Almighty maketh my heart soft.* When we say as *Jehoshaphat, We have no might against this great Army,* the Lord goes up with us, and helps us to fight our battels; he strikes off the heads of those *Goliah*-lusts which are too strong for us. 3.

4. In conquering our enemies. He stains the pride, and breaks the confidence of adversaries*. *Psal.* 2. 9. *Thou shalt break them with a rod of iron.* There is rage in the Enemy, malice in the Devil, but power in God. How easily can he rout all the Forces of the wicked! 2 *Chron.* 14. 11. *It is nothing for thee Lord to help.* Gods power is on his Churches side, *Deut.* 33. 29. *Happy art thou O Israel, O people saved by the Lord, who is the shield of thy help, and the sword of thy excellency.* 4.

οὐδὲν ἰσχυρότερον τοῦ τῆς ἀνωθεν συμμαχίας ἀπολαύοντος. *Chrys.*

2. The *Wisdom* of God works for good. Gods wisdome is our Oracle to instruct us. As he is the *Mighty God,* so the *Counsellor, Isa.* 9. 6. We are often times in the dark, and in matters intricate and doubtful, know not 2.

which

which way to take; here God comes in with light, *Pſal.* 32. 8. *I will guide thee* עין *with mine eye.* EYE, there is put for Gods wisdome. Whence is it the Saints can ſee further than the moſt quick-ſighted Politicians? They *foreſee an evil*, and hide themſelvs, they ſee Satans Sophiſms; this is ἐπίνοια; Gods wiſdom is the *Pillar of fire* to go before, and guide them.

3. 3. The *Goodneſs* of God works for good two wayes. 1. Gods goodneſs is a means to make us good, *Rom.* 2. 4. *The goodneſs of God leadeth thee to repentance.* The goodneſſe of God is a ſpiritual Sun-beam to melt the heart into tears. Oh ſaith the ſoul, Hath God been ſo good to me? hath he reprieved me ſo long from Hell, and ſhall I grieve his Spirit any more? ſhall I ſin againſt *Goodneſſe*? 2. The goodneſs of God works for good, as it uſhers in all our bleſſings. The daily favours we receive, are the ſilver ſtreams which flow from the Fountaines of Gods goodneſs. This Divine Attribute of *Goodneſs*, brings in two ſorts of bleſſings. 1. *Common Bleſſings.* All partake of theſe; the bad as well as the good: This ſweet dew falls upon the Thiſtle, as well as the Roſe, *Pſal.* 33. 5. 2. *Crowning Bleſſings.* Theſe only the godly partake of, *Pſal.* 103. 4. *Who croweneth us with loving kindneſs.* Thus the bleſſed Attributes of God work for good to the Saints.

2. Th

2. The Promises of God work for good. 2.
The Promises are *Dei Chirographum* (as *Austin* calls them) a *Bill of Gods hand*; is it not good to have *security*? The Promises are the Breasts of the Gospel; and is not the Breast for the good of the Infant? They are called *Precious Promises*, 2 Pet. 1. 4. they are as *Aqua-vitæ* to a soul that is ready to faint. *Cardan* saith, Every precious stone hath some vertue latent in it: The Promises are full of vertue, and that especially in foure Cases.

1. Are we under the *guilt* of sin? there is a Promise, *Exod.* 34. 6. *The Lord, the Lord merciful, gracious*, &c. where God doth as it were put on his glorious Embroidery, and hold out the Golden Scepter, to encourage poor trembling sinners to come to him. *The Lord Merciful.* God is more willing to pardon, than to punish: Mercy doth more multiply in him, than sin in us: Mercy is his Nature. The Bee naturally gives honey; it stings only when it is provoked. But saith the guilty sinner, I cannot deserve mercy: but he is *Gracious*; he shews mercy, not because we deserve mercy, but because *he delights in mercy*. But what is that to me? perhaps my name is not in the pardon: *He keeps mercy for thousands*; the Exchequer of mercy is not exhausted: God hath Treasures lying by, and why mayest not

thou come in for a Childs part? This Promise is as *Bezar*-stone.

2. Are we under the defilement of sin? there is a Promise working for good, *Hos.* 14. 4. *I will heal their back-slidings.* God will not only bestow *mercy*, but *grace.* And he hath made a Promise of sending his Spirit, *Isa.* 44. 3. which for its sanctifying nature, is in Scripture compared sometimes to *Water*, which cleanseth the Vessel; sometimes to the *Word*, which is the Fan to winnow and purifie the Air; sometimes to *Fire*, which doth refine Mettals: Thus the Spirit of God shall cleanse and consecrate the soul, making it *partake of the Divine Nature.*

3. Are we in great dangers? there's a Promise works for our good, *Psal.* 91. 15. *I will be with him in trouble.* God doth not use to bring his people into troubles, and leave them there, but will stand by them, he will hold their head and heart when they are fainting. And there is another Promise, *Psal.* 37. 39 *He is their strength in the time of trouble.* Oh saith the soul, I shall faint in the day of tryal; but God will be *the strength of our heart*, he will joyn his forces with us; either he will make his hand lighter, or our faith stronger.

4. Do we fear outward wants? there is a Promise, *Psal.* 34. 10. *They that fear the Lord, shall not want any good thing.* If it be good

good for us, we shall have it; if it be not good for us, then, the not having of it, is good. *Exod.* 23. 25. *I will blesse thy bread, and thy water.* This blessing falls as the honey-dew upon the leaf, it sweetens that little we possess. Let me want the *Venison*, so I may have the *Blessing*. *Quest.* But I fear I shall not get a livelyhood? *Answ.* Peruse that Scripture, *Psal.* 37. 25. *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his Seed begging bread.* How must we understand this? 1. *David* speaks it as his own observation; he never beheld such an Eclipse, he never saw a godly man brought so low, that he had not a bit of bread to put in his mouth. 2. *David* never saw the righteous and *their Seed* lacking. Though the Lord might try godly Parents a while by want, yet not *their Seed* too: The Seed of the godly shall be provided for. 3. *David* never saw the righteous begging of bread, and *forsaken*: Though he might be reduced to great straits, yet not forsaken; still he is an heir of Heaven, and God loves him. Thus, in all these Cases, the Promises work for good.

How do the Promises work for good? *Quest.*

1. They are food for Faith; and that which strengthens Faith works for good. The Promises are the Breast-milk of Faith; Faith sucks nourishment from them, as the child by draw- *Ans.* 1.

ing the Breast. *Gen.* 32. 7. *Jacob feared exceedingly*: His spirits were ready to faint; now he goes to the Promise, *vers.* 12. *Lord, thou hast said, thou wilt do me good.* This Promise was his food; he got so much strength by sucking this Promise, that he was able to wrestle with the Lord all night in prayer, and would not let him go till he had blessed him.

2. The Promises are springs of joy. There is more in the Promise to comfort, than in the world to perplex. *Ursin* was comforted by that Promise, *Joh.* 10. 29. *No man shall pluck them out of my Fathers hands.* The Promises are Cordials in a fainting fit, *Psal.* 119. 92. *Unless thy Word had been my delight, I had perished in my affliction.* The Promises are as Cork to the Net, to bear up the heart from sinking in the deep waters of distress.

3. 3. The Mercies of God work for good to the godly.

1. 1. *Temporal Mercies*, as Health, Prosperity. Mercy works most kindly upon an ingenious spirit.

1 The mercies of God humble: 2 *Sam.* 7. 18. *Then went King David in, and sat before the Lord, and said, Who am I, O Lord God? and what is my fathers house, that thou hast brought me hithe to?* Lord, whence is such honour

confer'd

conferr'd upon me, that I ſhould be King? that I who did follow the Sheep, ſhould go in and out before thy people? So ſaith a gracious heart, Lord, what am I, that it ſhould be better with me than others? that I ſhould drink of the fruit of the Vine, when others drink, not only a Cup of *Wormwood*, but a Cup of *Blood*? what am I, that I ſhould have thoſe mercies, which others want, who are better than I? Lord, whence is it, that notwithſtanding all my unworthineſs, a freſh Tyde of mercy comes in every day? The mercies of God make a ſinner proud, but a Saint humble.

2. The mercies of God have a melting influence upon the ſoul, they diſſolve it in love to God *. Gods Judgments make us fear him, his mercies make us love him. How was *Saul* wrought upon by kindneſſe! *David* had him at the advantage, and might have cut off, not only the skirt of his Robe, but his head; yet he ſpares his life: This kindneſs melted *Sauls* heart, 1 *Sam.* 24. 16. *Is this thy voyce, my ſon* David? *and* Saul *lift up his voyce, and wept*. Such a melting influence hath Gods mercy, it makes the eyes drop with tears of love.

* Διὰ τοῦτο πολλὰς εἰς ἡμᾶς εὐεργεσίας κατατίθεται ὁ θεὸς ἵνα ἡμᾶς ἐλεκύσηται. *Chryſoſt.*

3. The mercies of God make the heart fruitful. When you lay out more coſt upon a field, it bears a better crop. A gracious ſoul

honours the Lord with his Substance; he doth not do with his mercies, as *Israel* with their Jewels and Ear-Rings, *make a Golden Calfe*; but as *Solomon* did with the money thrown into the Treasury, *build a Temple* for the Lord. The Golden showres of mercy cause fertility.

4. The mercies of God make the heart thankful: *Psal.* 116. 12, 13. *Quid retribuam Domino? What shall I render unto the Lord for all his benefits towards me? I will take the Cup of salvation.* *David* alludes to the people of *Israel*, who at their Peace-Offerings did use to take a Cup in their hands, and give thanks to God for Deliverances. Every mercy is an Alms of Free Grace; and this enlargeth the soul in gratitude. A good Christian is not a Grave to bury Gods mercies, but a Temple to sing his praise. If every Bird in its Kind (as *Ambrose* speaks) doth chirp forth thankfulness to its Maker; much more will an ingenious Christian, whole life is enriched and perfumed with mercy.

5. The mercies of God quicken: As they are Load-stones to love, so Whet-stones to obedience: *Psal.* 119. 9. *I will walk before the Lord in the Land of the living.* He that takes a review of his blessings, looks upon himself as a person engaged for God; he argues from the sweetness of mercy, to the swiftness

of duty; *he spends and is spent* for Christ; he dedicates his τὸ ζῆν to God. Among the *Romans*, when one had redeemed another, he was ever afterwards to serve him. A soul encompassed with mercy is zealously active in Gods service.

6. The mercies of God work compassion to others. A Christian is a *temporal Saviour*; he feeds the hungry, cloaths the naked, visits the Widow and Orphan in their distresse; the backs and bellies of the poor, are the furrows where he sows the golden Seeds of his Charity: *Psal.* 112. 5. *A good man sheweth favour, and lendeth*: Charity drops from him freely, as Myrrh from the Tree. Thus to the godly, the mercies of God work for good, they are wings to lift them up to Heaven.

2. *Spiritual mercies* work for good: The blessed Ordinances. 1. The Word Preached works for good; it is *a savour of life*, it is *verbum cum unctione*, it is a soul-transforming Word, it assimilates the heart into Christs likeness, it is the breeder of Assurance, 1 *Thes.* 1. 5. *Our Gospel came to you, not in word only, but in power, and in the Holy Ghost, and in much assurance*: It is *vehiculum salutis*, the Charet of Salvation. 2.

2. Prayer works for good *. Prayer is the Bellows of the affections, it blows up holy desires and ardours of soul: Prayer hath power

* παντὸς ἀγαθοῦ κεφάλιον ἐστὶν ἡ προσευχὴ. *Chr. orat. de prec.*

with God, *Isa.* 45. 11. *Command ye me.* It is a Key that unlocks the Treasury of God's Bowels. Prayer keeps the heart open to God, and shut to sin; it allwageth the intemperate heats and swellings of lust. It was *Luther's* counsel to a friend, when he perceived a tentation begin to arise, to betake himself to Prayer. Prayer is *Bombarda Christianorum* *, the Christians Gun, which they discharge against their enemies. Prayer is the *Pancreston*, the Soveraign Medicine of the soul: Prayer sanctifies every mercy, 1 *Tim.* 4. 5. it is the dispeller of sorrow: by venting the grief it easeth the heart. When *Hannah* had prayed, *she went away, and was no more sad,* 1 *Sam.* 1. 18. And if it hath these rare effects, then it works for good.

* *Luther.*

3. The Lords Supper works for good: It is an Emblem of the Marriage Supper of the Lamb, *Rev.* 19. 9. and an *Earnest* of that Communion we shall have with Christ in Glory; it is *a feast of fat things*; it gives us bread from Heaven, such as doth not only *preserve life*, but *prevent death.* It hath glorious effects in the hearts of the Godly; it quickens their Affections, strengthens their Graces, mortifies their Corruptions, revives their Hopes, encreaseth their Joy. *Luther* saith, *It is as great a work to comfort a dejected soul, as to raise the dead to life*; yet this may

may, and ſometimes is done to the ſouls of the Godly in the bleſſed Supper. The Sacrament hath a peculiar excellency above the Word preached. In the Word there is the Breath of God, in the Sacrament the Blood of God; in the Word we hear his Voyce, in the Sacrament we have his kiſſe. The Word proceeds out of Gods mouth, the Sacrament out of his ſides.

4. The Graces of the Spirit work for good. 4.
Grace is to the ſoul as light to the eye, as health to the body. Grace doth to the ſoul as a vertuous wife doth to her husband, *Pro.* 31. 12. *She will do him good all the dayes of her life.* How incomparably uſeful are the Graces! Faith and Fear go hand in hand; Faith keeps the heart cheerful, Fear keeps the heart ſerious; Faith keeps the heart from ſinking in deſpair, Fear keeps it from floating in preſumption; all the Graces diſplay themſelves in their beauty: Hope is the *Helmet*, 1 Theſ. 5. 8. Meekneſs the *Ornament*, 1 Pet. 3. 4. Love the *Bond of perfectneſs*, Col. 3. 14. The Saints Graces are Weapons to defend them, Wings to elevate them, Jewels to enrich them, Spices to perfume them, Stars to adorn them *, Cordials to refreſh them: And doth not all this work for good? The Graces are our Evidences for Heaven; is it not good to have

* ψυχὴ λαμπροτέρα γίνεται, τὴν δεξαμένην χάριν.

have our Evidences ready at the hour of death?

5. 5. The Creatures of God work for good to the Godly. 1. Creatures *inanimate*, Judg. 5. 20. *The Stars in their course fought against Sisera*; the Stars as the Host of God gathered in a Battalio, and by their influences raising terrible tempests, did as it were conspire the ruine of *Sisera* and his Army. 2. Creatures *animate*. The Angels, those noble Citizens and Princes of Heaven, work for the good of the Saints *. The good Angels are ready to do all offices of love to the people of God, *Heb.* 1. 14. *Are they not all ministring Spirits, sent forth to minister for them who shall be heirs of salvation?* Some of the Fathers are of opinion, that every Believer hath his tutelar Angel; it needs no hot debate, it may suffice that we know the whole Hierarchy of Angels is employed for the good of the Saints. The good Angels do service to the Saints:

* *Domestici Dei, cæli cives, principes paradisi.* Bern.

1. *In life.* The Angel did comfort the Virgin *Mary*, Luke 1. 28. The Angel did stop the mouths of the Lyons that they could not hurt *Daniel*, Dan. 6. 22. A Christian hath an invisible Guard about him, the Tutelage, and Guardian-ship of Angels, *Psal* 91. 11. *He shall give his Angels charge over thee to keep thee in all thy wayes.* The Angels are of the Saints Life-guard, yea, the chief of the

the Angels; *Are they not all miniſtring ſpirits?* The higheſt Angels take care of the loweſt Saints.

2. *At death.* The Angels are about the Saints ſick-beds to comfort them. As God comforts by his Spirit, ſo by his Angels. Chriſt in his Agony was refreſhed by an Angel, *Luke* 24. 45. So are Believers in the agony of death: And when the Saints breath expires, their ſouls are carried up to Heaven by a Convoy of Angels, *Luke* 16. 22.

3. *At the day of Judgement.* 1. The Angels ſhall open the Saints Graves, and dig away the earth from their bodies, and ſhall conduct them into the preſence of Chriſt, when they ſhall be made like his glorious body, *Mat.* 24. 31. *He ſhall ſend his Angels, and they ſhall gather together his Elect, from the four winds, from the one end of Heaven to the other.* 2. The Angels at the day of Judgement ſhall rid the Godly of all their enemies. Here the Saints are plagued with enemies, *Pſal.* 38. 20. *They are mine adverſaries, becauſe I follow the thing that good is:* well, the Angels will ſhortly give Gods people a Writ of eaſe, and ſet them free from all their enemies: *Mat.* 13. 38. *The tares are the children of the wicked one, the harveſt is the end of the world, the reapers are the Angels; as therefore the tares are gathered and burnt in the fire,*

fire, so shall it be in the end of the world, the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things which offend, and them which do iniquity, and cast them into a furnace of fire. At the day of Judgment the Angels of God will take the wicked, which are the Tares, and will bundle them up, and throw them into Hell-furnace, and then the Godly will not be troubled with enemies any more: Thus the good Angels work for good. See here the honour and dignity of a Believer, he hath *Gods name* written upon him, *Rev.* 3. 12. the Holy Ghost dwelling in him, 2 *Tim.* 1. 14. and a Guard of Angels attending him.

Insuper nostro lateri ministros, cælitus addis.

6. 6. The Communion of Saints works for good, 2 *Cor.* 1. 24. συνεργοὶ ἐσμεν, *We are helpers of your joy.* One Christian conversing with another, is a means to confirm him: As the stones in an Arch help to strengthen one another; one Christian by imparting his experiences doth heat and quicken another, *Heb.* 10. 24. *Let us provoke one another to love, and good works:* How doth Grace flourish by holy conference! a Christian by good discourse drops that oyl upon another as makes the Lamp of his Faith burn the brighter.

7. 7. Christs intercession works for good. Christ is in Heaven as *Aaron* with his golden plate

plate upon his fore-head, and his precious incenſe, and he prays for all Believers as well as he did for the Apoſtles, *Joh.* 17. 20. *Neither pray I for theſe alone, but for all them that ſhall believe in me.* When a Chriſtian is weak, and can hardly pray for himſelf, Jeſus Chriſt is praying for him; and he prays for three things. 1. That the Saints may be kept from ſin, verſ. 15. *I pray that thou ſhouldeſt keep them from the evill.* We live in the world as in a Peſt-houſe; Chriſt prays that his Saints may not be infected with the contagious evill of the times. 2. For his peoples progreſſe in holineſſe, *verſ.* 17. *Sanctifie them:* Let them have conſtant ſupplies of the Spirit, and be *anointed with freſh oyl.* 3. For their glorification, verſ. 24. *Father, I will that thoſe which thou haſt given me, be with me where I am.* Chriſt is not content till the Saints are in his armes. This prayer which he made on Earth, is the Copy and Pattern of his prayer in Heaven. What a comfort is this, when Satan is tempting, Chriſt is praying! this works for good.

Chriſt's prayer takes away the ſins of our prayers. As a child (ſaith St *Ambroſe*) that is willing to preſent his father with a Poſie, goes into the Garden, and there gathers ſome Flowers and ſome Weeds together, but coming to his mother, ſhe picks out the Weeds, and binds

binds up the Flowers, and so it is presented to the Father. Thus when we have put up our prayers, Christ comes, and picks away the Weeds, *the sin of our prayer*, and presents nothing but Flowers to his Father, which are a sweet smelling savour.

8. 8. The joynt stock of the Saints prayers work for good to the Godly. The Saints pray for all the Members of the body Mysticall; their prayers prevail much *. 1. They prevail for recovery out of sickness, *James* 5. 15. *The prayer of faith shall save the sick, and the Lord shall raise him up.* 2. For victory over enemies, *Isa.* 37. 4. *Lift up thy prayer for the remnant that is left*, vers. 36. *Then the Angel of the Lord went forth and smote in the Camp of the Assyrians, an hundred and fourscore and five thousand.* 3. For deliverance out of prison, *Acts* 12. 5. *Prayer was made without ceasing of the Church unto God for him*; vers. 7. *And behold the Angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, and his chains fell off.* The Angel fetched *Peter* out of prison, but it was prayer fetched the Angel. 4. For forgiveness of sin, *Job* 42. 8. *My servant Job shall pray for you, for him will I accept.* Thus the prayers of the Saints work for good to the Body Mystical. And this is no small priviledge to a Child of God, that he hath a constant

* Αἱ ψυχαὶ διὰ τῶν ἁγίων προσευχῶν ἁρμοζόνται καὶ δρόμον τὸ εὐσεβείας τρέχουσιν εὐχερῶς.

ſtant Trade of Prayer driven for him. When he comes into any Town or Corporation, he may ſay, I have ſome Prayer here, nay, all the world over I have a ſtock of prayer going for me; when I am indiſpoſed, and out of tune, others are praying for me, who are quick and lively. Thus the beſt things work for good to the people of God.

CHAP. IV.

Shewing that the worſt things work for good to the Godly.

2. THe *worſt things* work for good to the Godly *. Miſtake me not, I do not ſay of their own nature they are good †, for they are a fruit of the curſe; but though they are *naturally* evill, yet they are *morally* good, the wiſe over-ruling hand of God diſpoſing and ſanctifying. As the Elements, though of contrary qualities, yet God hath ſo tempered them, that they all work in an harmonious manner, for the good of the Univerſe. Or as in a Watch, the wheels ſeem to move contrary one to another, but all carry on the motion of the Watch, and help to make the Alarum ſtrike: So things that ſeem to move croſſe to the Godly, yet by the wonderful Providence of God work for their good. Among theſe χάκιστα

2.

* καὶ ταῦτα περιτρέπει ὁ θεὸς εἰς ἀγαθά. *Acumen.*

† Evill things in their own nature, do not co-operate, but contra-operate.

worſt

worst things, there are four sad evils work for good to them that love God.

SECTION I.

Shewing that the evil of affliction works for good to the Godly.

1. 1. THe evil of affliction works for good. There are two heart-quieting considerations in all the afflictions which befall us.

1. 1. That God hath a special hand in them, *Ruth* 1. 21. *The Almighty hath afflicted me.* Instruments can no more stir till God gives them a Commission, than the Axe can cut of it self without an hand. *Job* eyed God in his affliction: therefore, as *Austin* observes, he doth not say, *The Lord gave, and the Devil took away* *; but, *The Lord hath taken away.* Who-ever brings an affliction to us, it is God that sends it.

* *Non dixit* Job, *Deus dedit, Diabolus abstulit.*

2. The second heart-quieting consideration, is, That afflictions work for good: *Jer.* 24. 5. *Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the Land of the Chaldeans for their good.* *Judahs* captivity in *Babylon*, was לטובה *for their good.* Psal. 119. 71. *It is good for me that I have been afflicted* *. Which Text, like *Moses* his Tree, cast into the bitter waters of affliction, may

* χάριν ὁμολογεῖ τοῖς αὐστηροτέροις τοῦ ἰάτρου φαρμακοῖς. *Theod.*

may make them sweet and wholsom to drink of. Afflictions to the Godly are medicinable. Out of the most poysonful Drug God extracts our salvation. Afflictions are as needful as Ordinances, 1 *Pet.* 1. 6. No vessel can be made of Gold without fire; so it is impossible that we should be made vessels of honour, unless we are melted and refined in the furnace of affliction. *Psal.* 25. 10. *All the paths of the Lord are mercy*; his bloody paths are mercy. As the Limner intermixeth bright colours with dark shadows; so doth the wise God mix *mercy* with *judgement*. Those afflictive providences which seem to be prejudicial, are beneficial: Let us take some Instances in Scripture. *Joseph's* brethren threw him into a pit, afterwards they sell him, then he is cast into prison, yet all this did work for his good: His abasement made way for his advancement; he was made the second man in the Kingdom. *Gen.* 50. 20. *Ye thought evil against me, but God meant it to good.* *Jacob* wrestled with the Angel, and the hollow of *Jacobs* thigh was out of joynt, this was sad; but God turned it to good, for there he saw Gods face, and there the Lord blessed him, *Gen.* 32. 30. *Jacob called the name of the place Peniel, for I have seen God face to face.* Who would not be willing to have a bone out of joynt, so he might have a sight of God? King *Manasseh* was

bound in Chains, this was sad to see a Crown of Gold changed into Fetters; but it wrought for his good, for, *When he was in affliction he besought the Lord, and humbled himself greatly, and the Lord was entreated of him*, 2 Chr. 33. 11, 12. He was more beholding to his Iron Chain, than to his Gold Chain; the one made him proud, the other made him humble. *Job* was a spectacle of misery, he lost all that ever he had, he abounded only in boils and ulcers, this was sad; but it wrought for his good, his grace was more proved and improved; God gave a Testimony from Heaven of his integrity, and did compensate his losse by giving him twice as much as ever he had before, *Job* 42. 10. *Paul* was smitten with blindnesse, this was uncomfortable, but it turned to his good; God did by that blindnesse make way for the light of grace to shine into his soul, it was the beginning of an happy conversion, *Act.* 9. 6.

As the hard frosts in Winter bring on the flowers in the Spring; as the night ushers in the morning-star: So the evils of affliction produce much good to those that love God. But we are ready to question the truth of this, and to say as *Mary* did to the Angel, *How can this be?* therefore I shall shew you several wayes how affliction works for good.

1. As

1. As it is our Preacher and Tutor, *Mic.* 6. 9. *Hear ye the Rod* *. *Luther* ſaith, he could never rightly underſtand ſome of the *Pſalms*, till he was in affliction. Affliction teacheth two things. 1. What ſin is. In the Word preached, we hear what a dreadful thing ſin is, that it is both defiling and damning, but we fear it no more than a painted Lyon; therefore God lets looſe affliction, and then we feel ſin bitter in the fruit of it. A ſick-bed often teacheth more than a Sermon; we can beſt ſee the ugly viſage of ſin in the glaſſe of affliction. 2. Affliction teacheth us to know our ſelves. In proſperity we are for the moſt part ſtrangers to our ſelves; God makes us know affliction, that we may the better know our ſelves: We ſee that corruption in our hearts in time of affliction, which we would not believe was there. Water in the glaſſe looks cleer, but ſet it on the fire, and the ſcum boils up: In proſperity, a man ſeems to be humble and thankful, the water looks cleer, but ſet this man a little on the fire of affliction, and the ſcum boils up, much impatience and unbelief appeareth. Oh ſaith a Chriſtian, I never thought I had had ſuch a bad heart, as now I ſee I have; I never thought my corruptions had been ſo ſtrong, and my graces ſo weak. 1.

2. Afflictions work for good as they are a means to make the heart more upright. In 2.

* *Cum vibices dorſo meo imprimeres, præcepta tua cordi meo inſculpſiſti.* Rivet. in Pſal.

prosperity the heart is apt to be divided, *Hos.* 10. 2. The heart cleaves partly to God, and partly to the World; it is like a Needle between two Load-stones, God draws, and the World draws; now, God takes away the World that the heart may cleave more to him in sincerity. *Corrigere, quasi cor rectum facere*; Correction, is a setting the heart right and strait. As we sometimes hold a crooked stick over the fire to straiten it: So God holds us over the fire of affliction to make us more strait and upright. Oh how good is it, when sin hath bent the soul awry from God, that affliction should straiten it again!

3. 3. Afflictions work for good, as they conform us to Christ. Gods Rod is a Pensill to draw Christs Image more lively upon us. It is good that there should be a symmetry and proportion between the Head and the Members. Would we be parts of Christs Mystical Body, and not like him? His life (as *Calvin* saith) was a series of suffering, *Isa.* 53. 2. *A man of sorrows, and acquainted with grief*: He wept, he bled. Was the Head Crowned with Thorns, and do we think to be Crowned with Roses? It is good to be like Christ, though it be by sufferings. Jesus Christ drank a bitter Cup, it made him sweat drops of blood to think of it; and though it be true, he drank the Poyson in the Cup (*the wrath of God*) yet

yet there is some Wormwood in the Cup left, which the Saints must drink: Only here is the difference between Christs sufferings and ours; his were satisfactory, ours are only castigatory.

4. Afflictions work for good to the Godly, as they are destructive to sin. Sin is the Mother, affliction is the Daughter; the Daughter helps to destroy the Mother. Sin is like the Tree that breeds the Worm, and affliction is like the Worm that eats the Tree. There is much corruption in the best heart; affliction doth by degrees work it our, as the fire works out the Dross from the Gold, *Isa.* 27. 9. *This is all the fruit, to take away his sin.* What if we have more of the rough File, if we have less Rust? Afflictions carry away nothing but the excrements of sin. If a Physitian should say to a Patient, Your body is distempered, and full of bad humors, which must be purged out, or you dye; but I will prescribe Physick, which though it make you deadly sick, yet it will carry away the dregs of your disease, & save your life: would not this be for the good of the Patient? Afflictions are the purging Pills God useth to carry away our spiritual distempers; they cure the Tympany of pride, the Feaver of lust, the Dropsie of covetousness: Do they not then work for good? 4.

5. 5. Afflictions work for good, as they are a means to loosen our hearts from the world. When you dig away the earth from the root of a Tree, it is to loosen the Tree from the earth: So God digs away our earthly comforts, to loosen our hearts from the earth *. We read of a Star, *Rev.* 11. 8. *The name of the Star is Wormwood.* Have not we seen this Star appear? Do not we find this *Star Wormwood* in every condition? A Thorn grows up with every Flower.

* *Eveniunt mala in hac vita, ne viator tendens ad patriam stabulum pro domo diligat.* Aust.

Surgit amari aliquid quod in ipsis floribus angat.

God would have the world hang as a loose Tooth, which being twitched away, doth not much trouble us. Is it not good to be weaned? the oldest Saint needs it. Why doth the Lord break the Conduit-pipe, but that we may go to him in whom are *all our fresh springs* *.

* Psal. 87. 7.

6. 6. Afflictions work for good, as they make way for comfort. *In the valley of Achor a door of hope,* Hos. 2. 15. *Achor* signifies trouble: God sweetens outward pain, with inward peace. *Joh.* 16. 20. *Your sorrow shall be turned into joy.* Here is the Water turned into Wine. After a bitter Pill God gives Sugar. *Paul* had his Prison-Songs. Gods Rod hath Honey at the end of it. The Saints in affliction have had such sweet raptures of joy, that they

they have thought themselves in the borders of the Heavenly *Canaan*; they have gathered *Grapes of Thorns*.

7. Afflictions work for good, as they are a magnifying of us, *Job* 7. 17. *What is man that thou shouldest magnifie him, and that thou shouldest visit him every morning?* God doth by affliction magnifie us three wayes. 1. In that he will condescend so low as to take notice of us; that he will afflict us, rather than lose us. 'Tis an honour that God will mind dust and ashes: 'Tis a magnifying of us, that God thinks us worthy to be smitten. Gods not striking, is a slighting, *Isa.* 1. 5. *Why should ye be stricken any more?* If you will go on in sin, take your course, sin your selves into Hell. 2. Afflictions do magnifie us, as they are *Insignia honoris*, Ensigns of Glory, Signs of Son-ship, *Heb.* 12. 7. *If you endure chastning, God dealeth with you as Sons.* Every print of the Rod is a badge of honour. 3. Afflictions do really tend to the magnifying of the Saints, as they make them renowned in the world. Souldiers have never been so admired for their victories, as the Saints have been for their sufferings. The zeal and constancy of the Martyrs in their tryals have rendred them famous to posterity. How eminent was *Job* for his patience! God leaves his name upon Record, *Ye have heard of the patience of Job*, 1 James, 5. 11. 7.

11. *Job* the Sufferer, was more renowned than *Alexander* the Conquerour.

8. Afflictions work for good, as they are a means to make us happy, *Job* 5. 17. *Happy is the man whom God correcteth.* What Politician or Moraliſt ever placed happineſſe in the Croſſe? *Job* doth; *Happy is the man whom God correcteth.*

Queſt. How do afflictions make us happy?

Anſw. In that afflictions being ſanctified, bring us nearer to God *. The Moon in the full is further off from the Sun: ſo are many farther off from God in the full Moon of proſperity: affliction brings them nearer to God. The Load-ſtone of mercy doth not draw us ſo neer to God, as the Cords of affliction. When *Abſalom* ſet *Joab's* Corn on fire, then he came running to *Abſalom*, 2 Sam. 14. 30. When God ſets our worldly comforts on fire, then we run to him, and make our peace with him. When the *Prodigal* was pinched with want, then he returned home to his father, *Luke* 15. 18. When the Dove could find no reſt for the ſole of her foot, then ſhe flies to the Ark: When God brings a Deluge of affliction upon us, then we flie to the Ark Chriſt. Thus affliction makes us happy in bringing us nearer to God *. Faith can make uſe of the waters of affliction to ſwim faſter to Chriſt.

* συλλέγει πως πρὸς θεὸν. *Cyril.*

* *Mala quæ hic nos premunt ad Deum ire cogunt.*

9. Afflictions work for good, as they do put

put to silence the wicked: How ready are they to asperse and calumniate the Godly, that they serve God only for self-interest; therefore God will have his people endure sufferings for Religion, that he may hang a Pad-lock on the lying lips of wicked men. When the Atheists of the world see that God hath a people, who serve him not for a Livery, but for love, this stops their mouths. The Devil accuseth *Job* of hypocrisie, that he was a mercenary man, all his Religion was made up of ends of gold and silver, *Job* 1. 9. *Doth Job serve God for naught? Hast not thou made a hedge about him?* &c. *Well*, saith God, *Put forth thy hand, touch his estate.* The Devil had no sooner received a Commission, but he falls a breaking down *Job's* hedge; I, but still *Job* worships God, *Chap.* 1. 20. and professeth his faith in him, *Chap.* 13. 15. *Though he slay me, yet will I trust in him.* This did amuse and silence the Devil himself. How doth it strike a damp into wicked men, when they see that the Godly will *iratum colere numen*, keep close to God in a suffering condition, and when they lose all, yet will hold fast their integrity.

10. Afflictions work for good, as they make way for glory, 2 *Cor.* 4. 17. not that they *merit* Glory, but they *prepare* for it. As ploughing prepares the earth for a Crop; so afflictions do prepare, and make us meet for Glory. 10.

Glory. The Limner lays his Gold upon dark colours: So God first lays the dark colours of affliction, and then he lays the golden colour of Glory. The Vessel is first seasoned, before Wine is poured into it: The Vessels of mercy are first seasoned with affliction, and then the Wine of Glory is powred in *. Thus we see afflictions are not prejudicial, but beneficial to the Saints. We should not so much look at the evil of affliction, as the good; not so much at the *dark side* of the Cloud, as the *light*. The worst that God doth to his children, is to whip them to Heaven.

** Ad tempus affligi bonũ hominem etiam ex benignitate est, ut scilicet copiosius donetur, & beatior tanta fiat.* Lud. Vives.

SECTION II.

Shewing that the evil of Temptation works for good to the Godly.

2. 2. THe evil of Temptation works for good. Satan is called ὁ πειράζων, the *Tempter*, Mark. 4. 3. He is ever lying in ambush, *stat in procinctu Diabolus*; he is continually at work with one Saint or other *. The Devil hath his Circuit, or Diocess, that he walks every day; he is not yet fully cast into prison, but like a prisoner that goes under Bail, he *walks about* to tempt the Saints. This is a great molestation to a child of God; as it is a trouble to a Virgin to have her chastity daily assaulted. Now concerning Satans Temptati-

* ὁ διάβολος ἐνθηριοῦται πλέον, ὅταν ἴδη τὰ φορτία τῆς ἀρετῆς συγκείμενα, καὶ πολλὰ τὴν ὄγκιν. Chrysost.

Temptations, there are three things to be considered:

1. His Method in tempting.
2. The Extent of his Power.
3. That these Temptations work for good.

1. Satans Method in tempting: Here, take notice of two things. 1. His *Violence* in tempting, and so he is the *Red Dragon*: He labours to storm the Castle of the heart, he throws in thoughts of blasphemy, he tempts to deny God; these are the *fiery Darts* he shoots, whereby he would enflame the passions. 1.

2. His *Subtilty* in tempting, and so he is the *Old Serpent*. There are five chief subtilties the Devil useth. 1. He observes the temper and constitution; he layes suitable baits of temptation. As the Husbandman knows what Grain is proper for the Soyl, Satan will not tempt contrary to the natural disposition and temperament: This is his Policy, he makes the Wind and Tyde go together: That way the natural Tyde of the heart runs, that way the Wind of temptation blows. Though the Devil cannot know mens *thoughts*, yet he knows their *temper*, and accordingly he lays his baits: ——*Omnium discutit more.*—— He tempts the ambitious man with a Crown, the sanguine man with beauty.

2. Satan observes the fittest time to tempt

in: As a cunning Angler casts in his Angle when the Fish will bite best. Satans time of tempting is usually after an Ordinance; and the reason is, because *then* he thinks he shall find us most secure. When we have been at solemn Duties, we are apt to think all is done, and we grow remiss, and leave off that zeal and strictness as before; just as a Souldier, who after a Battel leaves off his Armour, not once dreaming of an enemy: Now Satan watcheth his time, and when we least suspect, then he throws in a tentation.

3. He makes use of near Relations; the Devil tempts by a proxy: Thus he handed over a temptation to *Job* by his Wife, *Job* 2. 9. *Dost thou still retain thy integrity?* A Wife in the bosom may be the Devils instrument to tempt to sin.

4. Satan tempts to evil by them that are good; thus he gives poyson in a golden Cup: He tempted Christ by *Peter*; *Peter* dissuades him from suffering; *Master, pity thy self.* Who would have thought to have found the Tempter in the mouth of an Apostle?

5. Satan tempts to sin, under a pretence of Religion. He is most to be feared when *he transforms himself into an Angel of Light.* He came to Christ with Scripture in his mouth; *It is written.* The Devil baits his hook with Religion; he tempts many a man to Covetous-

touſneſs and Extortion, under a pretence of providing for his Family; he tempts ſome to make away themſelves, that they may live no longer to ſin againſt God; and ſo he draws them into ſin, under a pretence of avoyding ſin. Theſe are his νοήματα, and ſubtil ſtratagems in tempting.

2. The Extent of his Power; how far Satans power in tempting reacheth. 1. He can propoſe the Object; as he ſet a wedge of Gold before *Achan*. 2. He can poyſon the Phanſie, and inſtill evil thoughts into the mind: As the Holy Ghoſt doth caſt in good motions, ſo the Devil doth bad; he put it into *Judas* his heart to betray Chriſt, *Joh.* 13. 2.— 2.

3. Satan can excite and irritate the corruption within, and work ſome kind of inclinableneſs in the heart to embrace a temptation. Though it is true, Satan cannot force the Will to yield conſent, yet he being an earneſt Suitor, by his continual ſolicitation may provoke to evil. Thus he provoked *David* to number the people, 1 *Chron.* 21. 1.——The Devil may by his ſubtil Arguments diſpute us into ſin.

3. That theſe temptations work for good to the children of God. A Tree that is ſhaken by the wind is more ſettled and rooted: ſo the blowing of a temptation doth but ſettle a Chriſtian the more in grace. Temptations work for good eight wayes.

1. Temp-

1. Temptation ſends the ſoul to prayer. The more furiouſly Satan tempts, the more fervently the Saint prayes. The Deer being ſhot with the Dart runs faſter to the water: When Satan ſhoots his fiery darts at the ſoul, now it runs faſter to the Throne of Grace. When *Paul* had the Meſſenger of Satan to buffet him, 2 *Cor.* 12. 8. *For this I beſought the Lord thrice, that it might depart from me.* Temptation is a Medicine for ſecurity. That which makes us pray more, works for good.

2. Temptation to ſin, is a means to keep from the perpetration of ſin. The more a child of God is tempted, the more he fights againſt the temptation: The more Satan tempts to blaſphemy, the more a Saint trembles at ſuch thoughts, and ſaith, *avoid Satan.* When *Joſeph's* Miſtriſs tempted him to folly, the ſtronger her temptation was, the ſtronger was his oppoſition. That temptation the Devil uſeth as a Spur to ſin, God makes it a Bridle to keep back a Chriſtian from it. The more a chaſt Virgin is aſſaulted, the more ſhe abhors the motion.

3. Temptation works for good, as it abates the ſwelling of pride: 2 *Cor.* 12. 7. *Leaſt I ſhould be exalted above meaſure, there was given me a Thorn in the fleſh, a Meſſenger of Satan to buffet me.* The Thorn in the fleſh was to prick

prick the Bladder of pride *. Better is that temptation which humbles me, than that duty which makes me proud. Rather than a Christian shall be haughty minded, God will let him fall into the Devils hands a while, to be cured of his Imposthume.

* οὐδὲν γὰρ ἡμῶν τῇ φυσιοῦ τοσυμβάλλεται ὡς τὸ φύσημα τῆς ψυχῆς κατασκέλλεσθαι. *Chrysost.*

4. Temptation works for good, as it is a Touch-stone to try what is in the heart. The word *tentare*, signifies *explorare*. The Devil tempts that he may deceive; but God suffers us to be tempted to try us. 1. Temptation is a tryal of our sincerity: It argues our heart is chast, and loyal to Christ, when we can look a temptation in the face, and turn our back upon it. 2. It is a tryal of our Courage: *Hos.* 7. 11. *Ephraim is a silly Dove, without an heart.* So it may be said of many, *they are without an heart*, they have no heart to resist temptation; no sooner doth Satan come, but they yield: Like a Coward, assoon as the Thief approacheth, he gives him his purse. But he is the valourous Christian, that brandisheth the Sword of the Spirit against Satan, and will rather dye than yield. The courage of the *Romans* was never more seen, than when they were assaulted by the *Carthaginians*: The valour & Puissance of a Saint is never more seen, than in a Field-battel, when he is fighting with the *Red-Dragon*, and by the power of faith puts the Devil to flight. That Grace is *tryed Gold*, which

which can ſtand in the *fiery tryal*, and withſtand *fiery Darts*. *Fidei robur poteſt eſſe concuſſum, non excuſſum* *.

* *Tertul.*

5. Temptations work for good, as God makes them who are tempted, fit to comfort others in the ſame diſtreſſe. A Chriſtian muſt himſelf be under the buffetings of Satan, before he can ſpeak a word in *due ſeaſon* to him that is weary. St *Paul* was verſed in temptations, 2 *Cor.* 2. 11. *We are not ignorant of his Devices*: and he was able to acquaint others with Satans curſed Wiles, 1 *Cor.* 10. 13. A man that hath rid over a place where there are Boggs and Quick-ſands, is the fitteſt to guide others through that dangerous way. He that hath felt the claws of the roaring Lion, and hath lay'n bleeding under theſe wounds, is the fitteſt man to deal with one that is tempted. None can better diſcover Satans ſleights and policies, than thoſe who have been long in the fencing School of temptation.

6. Temptations work for good, as they ſtir up paternal compaſſions in God to them who are tempted. The Child which is ſick and bruiſed is moſt looked after. When a Saint lyes under the bruiſings of temptations, Chriſt prays, and God the Father pities. When Satan puts the ſoul into a Feaver, God comes with a Cordial; which made *Luther* ſay, that temptations are *amplexus Chriſti*, *Chriſts Embraces*, becauſe

becauſe he doth then moſt ſweetly manifeſt himſelf to the ſoul.

7. Temptations work for good, as they make the Saints long more for Heaven; there they ſhall be out of Gun-ſhot: Heaven is a place of reſt, no Bullets of temptation flye there. The Eagle that ſoars aloft in the air, and ſits upon high Trees, is not troubled with the ſtinging of the Serpent: So when Believers are gotten above into the Empyræan Heaven, they ſhall not be moleſted with the old Serpent *. In this life, when one temptation is over, another comes; this is to make Gods people long till death ſound a retreat, and calls them off the field where the Bullets fly ſo thick, to receive a victorious Crown, where, not the Drum, or Cannon, but the Harp and Viol ſhall be ever ſounding.

* *Nullæ ibi inſidiæ Dæmonum.* Bern.

8. Temptations work for good, as they engage the ſtrength of Chriſt. Chriſt is our friend, and when we are tempted he ſets all his power on work for us †: *For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted* ‡. If a poor ſoul were to fight alone with the *Goliah* of Hell, he were ſure to be vanquiſhed; but Jeſus Chriſt brings in his Auxillary forces, he gives freſh ſupplyes of grace, 2 *Cor.* 12. 9. *And in him καὶ νικῶμεν, we are more than Conquerours.* Thus, the evill of temptation works for good.

† *Venit Diabolus, ſubvenit Chriſtus.*

‡ *Deficientem ſublevat, et vincentem coronat.* Aug.

Quest. But sometimes Satan foils a Child of God; how doth this work for good?

Answ. I grant, that through the suspension of divine grace, and the fury of a temtation, a Saint may be overcome; yet this foyling by a tentation shall work for good. 1. By this foyl God makes way for the augmentation of grace. *Peter* was tempted to self-confidence, he presumed upon his own strength; and when he would needs stand alone, Christ let him fall; but this wrought for his good, it cost him many a tear, *he went out, and wept bitterly*; and now he grows more modest, he durst not say he loved Christ more than the other Apostles, *John* 21. 15. *Lovest thou me more than these?* He durst not say so, his fall broke the neck of his pride. 2. The foyling by a temptation, causeth more circumspection and watchfulnesse in a child of God: Though Satan did before decoy him into sin, yet for the future he will be the more cautious, he will have a care of coming within the Lyons chain any more, he is more shy and fearful of the *occasions* of sin; he never goes abroad without his spiritual Armour, and he girds on his Armour by prayer; he knows he walks on slippery ground, therefore looks warily to his steps; he keeps close Centinel in his soul, and when he spyes the Devil coming, he stands to his Armes, and displayes *the shield of Faith*, Eph. 6. 16. This is all

all the hurt the Devil doth; when he foils a Saint by temptation, he cures him of his careless neglect, he makes him watch and pray more. When wilde Beasts get over the hedge, and hurt the Corn, a man will make his fence the stronger: So when the Devil gets over the hedge by a temptation, a Christian will be sure to mend his fence; he is more fearful of sin, and careful of duty. Thus the being worsted by temptation works for good.

Object. But if being foiled works for good, this may make Christians careless whether they are overcome by tentations or no?

Resp. There is a great deal of difference between falling into a temptation, and running into a temptation; the falling into a temptation shall work for good, not the running into it. He that falls into a River is capable of help and pity, but he that desperately turns into it, is guilty of his own death. 'Tis mad running into a Lyons Den. He that runs himself into a temptation, is like *Saul*, who *fell upon his own sword.*

From all that hath been said, by way of Corollary, see how God doth befool the old Serpent, making his temptations turn to the good of his people. Sure did the Devil know how much benefit accrues to the Saints by temptation, he would forbear to tempt*. *Luther* once said, there are three things make a Christian,

* *Tentationes quas Diabolus commovet ad interitum, Deus convertit ad profectum.* Bern. de Tent.

Prayer, Meditation, Temptation. After a Feaver the body ſhoots up more in ſtature: After Believers have been in a hot fit of temptation, they have ſhot up more in holineſſe. St. *Paul* in his voyage to *Rome*, met with a contrary wind, *Acts* 27. 4. So the wind of temptation is a contrary wind to that of the Spirit, but God makes uſe of this croſſe wind to blow the Saints to Heaven.

SECTION III.

Shewing that the evil of Deſertion works for good to the Godly.

3. 3. THE evil of *deſertion* works for good. The Spouſe complains of deſertion, *Cant.* 5. 6. *My beloved had withdrawn himſelf, and was gone.* There is a two-fold withdrawing; either 1. In regard of grace, when God ſuſpends the influence of his Spirit, and with-holds the lively actings of grace. If the Spirit be gone, Grace freezeth into a chilneſs and dedolency. Or 2. A withdrawing in regard of Comfort; when God with-holds the ſweet manifeſtations of his favour, he doth not look with ſuch a pleaſant aſpect, but vails his face, and ſeems to be quite gone from the ſoul.

* *Tu me non deſeris niſi prius ego te deſeram.* Auſtin.

God is juſt in all his withdrawings: we deſert him before he deſerts us*: We deſert God

God when we leave off close communion with him; when we desert his Truths, and dare not appear for him; when we leave the guidance and conduct of his Word, and follow the *Ignis fatuus* of our own corrupt affections, and passions. We usually desert God first, therefore we have none to blame but our selves.

Desertion is very sad; for as when the light is withdrawn, darkness follows in the aire; So when God withdraws, there is darkness and sorrow in the soul. Desertion is *an Agony of Conscience*, as *Alstead* calls it; God holds the soul over Hell; *Job 6. 9. The Arrows of the Almighty are within me, the poyson whereof drinks up my spirits.* It was a custom among the *Persians* in their wars (as *Drusius* notes,) to dip their Arrows in the poyson of Serpents, to make them more deadly: Thus did God shoot the poysoned Arrow of desertion into *Job*, under the wounds whereof, his spirit lay bleeding. In times of desertion the people of God are apt to be dejected, they dispute against themselves, and think that God hath quite cast them off; therefore I shall prescribe some comfort to the deserted soul. The Mariner when he hath no star to guide him, yet he hath light in his Lanthorn, which is some help to him: So when the poor soul is sailing in the dark of desertion, and wants the *bright morning star*, I shall lay down four Consolations,

which are as the Mariners Lanthorn to give some light.

1. None but the Godly are capable of desertion. Wicked men know not what Gods love means, nor what it is to want it; they know what it is to want health, friends, trading, but not what it is to want Gods favour. Thou fearest thou art not Gods child, because thou art deserted, whereas none but the Godly are deserted. The Lord cannot be said to withdraw his love from the wicked, because they never had it. The being deserted, evidenceth thee to be a Child of God. How couldest thou complain that God hath estranged himself, if thou hadst not sometimes received smiles and love-tokens from him?

2. There may be the seed of grace, where there is not the flower of joy. The earth may want a crop of Corn, yet may have a Mine of Gold within. A Christian may have grace within, though the luscious fruit of joy doth not grow. Vessels at Sea, that are richly fraught with Jewels and Spices, may be in the dark, and be tossed in the storm. A soul enriched with the treasures of grace, may yet be in the dark of desertion, and so tossed as to think it shall be cast away in the storm. *David* in a state of disconsolacy prays, *Take not away thy holy Spirit from me*, Psal. 51. 11. He doth not pray, saith *Austin*, Lord, *Give me thy Spirit*, but,

but, *Ne tollas ſpiritum*, *Take not away thy Spirit*; ſo that ſtill he had the Spirit of God remaining in him.

3. Theſe deſertions are but for a time. Chriſt may go into the withdrawing room, and leave the ſoul a while, but he will come again. *Iſa.* 54. 8. *In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſſe will I have mercy on thee.* When it is dead low water, the Tyde will come in again. *Iſa.* 57. 6. *I will not be alwayes wroth, for the ſpirit ſhould fail before me, and the ſouls which I have made.* The tender Mother ſets down her child in anger, but ſhe will take it up again into her arms, and kiſſe it. God may put away the ſoul in anger, but he will take it up again into his dear embraces, and diſplay the banner of love over it.

4. Theſe deſertions work for good to the Godly, and that ſeaven manner of wayes.

1. Deſertion works a cure upon the ſoul. 1. It cures ſinful ſomnolency. We find the Spouſe fallen upon the bed of ſloath, *Cant.* 5. 2. *I ſleep*; and preſently Chriſt was gone, Verſ. 6. *My beloved had withdrawn himſelf.* Who will ſpeak to one that is drowſie? 2. Deſertion cures inordinacy of affection to the world, 1 *John* 2. 15. *Love not the world.* We may hold the world as a Poſie in our hand, but it muſt not lye too near our heart; we may uſe it

as an Inne where we take a bait, but it muſt not be our home. Perhaps theſe ſecular things ſteal away the heart too much. Good men are ſometimes ſick with a Surfeit, and drunk with the luſcious delights of proſperity; and having ſpotted their ſilver wings of grace, and much defaced Gods Image by rubbing it againſt the earth, the Lord to recover them of this, hides his face in a Cloud; this Eclipſe hath good effects, it darkens all the glory of the world, and cauſeth it to diſ-appear.

2. Deſertion works for good, as it makes the Saints prize Gods countenance more than ever, *Pſal. 63. 3. Thy loving-kindneſſe is better than life*; yet the commonneſſe of this mercy abates the price of it: When pearls grew common at *Rome*, they began to be ſlighted. God hath no better way to make us value his love, than by withdrawing it a while. If the Sun did ſhine but once a year, how would it be prized! when the ſoul hath been long benighted with deſertion, Oh how welcome now is the return of the Sun of Righteouſneſſe!

3. Deſertion works for good, as it is a means to imbitter ſin to us. Can there be a greater miſery than to have Gods diſpleaſure? what makes Hell but the hiding of Gods face? and what makes God hide his face, but ſin? *John 20. 13. They have taken away my Lord,*

and

and I know not where they have laid him. So, our sins have taken away the Lord, and we know not where he is laid. The favour of God is the best Jewel; it can sweeten a prison, and unsting death: Oh how odious then is that sin, which robs us of our best Jewel! Sin made God desert his Temple, *Ezek.* 8. 6. Sin causeth him to appear as an enemy, and dress himself in armour. This makes the soul pursue sin with an holy malice, and seek to be avenged of it. The deserted soul gives sin *Gall* and *Vinegar* to drink, and with the Spear of mortification, lets out the heart-blood of it.

4. Desertion works for good, as it works these three gracious effects.

1. It sets the soul a weeping for the losse of God. When the Sun is gone, the dew falls; and when God is gone, tears drop from the eyes. How was *Micah* troubled when he had lost his gods? *Judg.* 18. 24. *Ye have taken away my gods, and what have I more?* So, when God is gone, what have we more? It is not the Harp and Viol can comfort, when God is gone. Though it be sad to want Gods presence, yet it is good to lament his absence.

2. Desertion sets the soul a seeking after God. When Christ was stept aside, the Spouse pursues after him, she seeks him *in the streets of the City*, Cant. 3. 2. And a *non inven-*

tus

tus being returned, she makes a hue and cry after him, *vers.* 3. *Saw ye him whom my soul loves?* The deserted soul sends up whole Vollies of sighs and groans, it knocks at Heaven-gate by prayer, it can have no rest till the golden beams of Gods face shine.

3. Desertion puts the Christian upon enquiry; he enquires the cause of Gods departure: What is the accursed thing that hath made God angry? Perhaps pride, perhaps surfeit on Ordinances, perhaps worldlinesse, *Isa.* 57. 17. *For the iniquity of his Covetousnesse, was I wroth; I hid me.* Perhaps there is some secret sin allowed. A stone in the pipe hinders the current of water: So sin lived in, hinders the sweet current of Gods love. Thus Conscience as a blood-hound, having found out sin and overtaken it, this *Achan* is stoned to death.

5. Desertion works for good, as it gives us a sight of what Jesus Christ suffered for us. If the sipping of the Cup be so bitter, how bitter was that which Christ drank upon the Crosse? He drank a Cup of deadly poyson, which made him cry out, *My God, my God, why hast thou forsaken me?* None can be so sensible of Christs sufferings, none can be so fired with love to Christ, as those who have been humbled by desertion, and have been held over the flames of Hell for a time.

6. Deser-

6. Deſertion works for good, as it prepares the Saints for future comfort: The nipping froſts prepare for ſpring flowers. 'Tis God's way, firſt to caſt down, then to comfort, 2 *Cor.* 7. 6. When our Saviour had been faſting, then came the Angels and miniſtred to him. When the Lord hath kept his people long faſting, then he ſends the Comforter, and feeds them with the hidden Manna, *Pſal.* 97. 11. אור זרע *Light is ſown for the Righteous.* The Saints comforts may be hid like ſeed under ground, but the ſeed is ripening, and will encreaſe, and flouriſh into a Crop.

7. Theſe deſertions work for good, as they will make Heaven the ſweeter to us. Here our comforts are like the Moon, ſometimes they are in the full, ſometimes in the wain. God ſhews himſelf to us a while, and then retires into the withdrawing room: How will this ſet off Heaven the more, and make it more delightful and raviſhing, when we ſhall have a conſtant aſpect of love from God, 1 *Theſſ.* 4. 17.

Thus we ſee deſertions work for good: The Lord brings us into the deep of deſertion, that he may not bring us into the deep of damnation; he puts us into a ſeeming Hell, that he may keep us from a real Hell. God is fitting us for that time, when we ſhall enjoy his ſmiles for ever; when there ſhall be neither clouds

clouds in his face, or Sun-ſetting; when Chriſt ſhall come and ſtay with his Spouſe, and kiſſe her with the kiſſes of his lips, and the Spouſe ſhall never ſay more, *My Beloved hath withdrawn himſelf.*

Section IV.

Shewing that the evil of ſin works for good to the Godly.

4. 4. THe evil of *ſin* works for good; not in its own nature (for it is damnable), but God in his infinite wiſdom over-ruling it. This is St *Auſtins* gloſſe upon the Text*. I may now ſay, as the Apoſtle in another ſence, 1 *Cor.* 15. 51. *Behold, I ſhew you a Myſterie:* Sin it ſelf to the Godly works for good. Indeed 'tis matter of wonder, that any honey ſhould come out of this Lyon. —— We may underſtand it in a double ſence.

* *Etiam peccatum ipſum in bonum convertit Deus.* Aug.

1. 1. The ſins of others work for good to the Godly. 'Tis no ſmall trouble to a gracious heart to live among the wicked, *Pſal.* 120. 5. *Woe is me that I dwell in Meſhech:* Yet even this the Lord turns to good.

1. The ſins of others work for good, as they breed holy ſorrow. Gods people weep for what they cannot reform: *Pſal.* 119. 136. *Rivers of tears run down mine eyes, becauſe they keep not thy Law. David* was a mourner for the

the ſins of the times; his heart was turned into a Spring, and his eyes into Rivers. Wicked men make merry with ſin, *Jer.* 11. 15. *When thou doſt evil, then thou rejoyceſt.* But the Godly are *weeping Doves*, they grieve for the oaths and blaſphemies of the Age, they take the ſins of others, and make them ſpears to pierce their own ſouls. This grieving for the ſins of others is good. 1. It ſhews a Child-like heart. 'Tis ingenuity to reſent with ſorrow the injuries done to our Heavenly Father. 2. It ſhews a Chriſt-like heart, *Mark* 3. 5. *He was grieved for the hardneſs of their hearts.* 3. The Lord takes ſpecial notice of theſe tears; he likes it well that we ſhould weep when his glory ſuffers. It argues more grace to grieve for the ſins of others, than for our own. We may grieve for our own ſins, out of fear of Hell, but to grieve for the ſins of others, is from a principle of love to God: Theſe tears drop as water from the Roſes, they are ſweet and fragrant, and God puts them in his Bottle.

2. The ſins of others work for good to the Godly, as they ſet them the more a praying againſt ſin. If there were not ſuch a ſpirit of wickedneſs abroad, perhaps there would not be ſuch a ſpirit of prayer. *Crying Sins* cauſe *Crying Prayers*: The people of God pray againſt the iniquity of the times, that God will give

give a check to sin, that he will put sin to the blush; if they cannot *pray down* sin, they *pray against* it; and this God takes kindly; these prayers shall be both recorded and rewarded. Though we do not prevail in prayer, we shall not lose our prayers, *Psal.* 35. 13. *My prayer returned into my own bosome.*

3. The sins of others work for good, as they make us the more in love with grace. The sins of others are a foyle to set off the lustre of grace the more. One contrary sets off another: Deformity sets off beauty. The sins of the wicked do much disfigure them: Pride is a disfiguring sin; an ambitious man is but a Bladder whom the Devil hath blown up; now, the beholding anothers pride, makes us the more in love with humility. Malice is a disfiguring sin, it is the Devils picture; the more of this we see in others, the more we fall in love with meekness and charity. Drunkenness is a disfiguring sin, like *Circes* Cup, it turns men into Beasts, it deprives of the use of reason; the more intemperate we see others, the more we fall in love with sobriety. The black face of sin sets off the beauty of holiness so much the more.

4. The sins of others work for good, as they work in us the stronger opposition against sin, *Psal.* 119. 126. *The wicked have made void thy Law; therefore I love thy Law.* David

vid had never loved Gods Law ſo much, if the wicked had not ſet themſelves ſo much againſt it. The more *violent* others are againſt the truth, the more *valiant* the Saints are for it. Living fiſh ſwim againſt the ſtream; the more the Tyde of ſin comes in, the more the Godly ſwim againſt it. The impieties of the times, provoke holy paſſion in the Saints: that anger is without ſin, which is againſt ſin. The ſins of others are as a Whet-ſtone to ſet the ſharper edge upon us, they whet our zeal and indignation againſt ſin the more.

5. The ſins of others work for good, as they make us more earneſt in working out our ſalvation. When we ſee wicked men take ſuch pains for Hell, this makes us more induſtrious for Heaven *. The wicked have nothing to encourage them, yet they ſin; they venture ſhame and diſgrace, they break through all oppoſitions; Scripture is againſt them, and Conſcience is againſt them, there is a flaming ſword in their way, yet they ſin. *Lam.* 5. 9. *We gat our bread with the peril of our lives.* Sinners eat the bread of wickedneſſe with the peril of their ſouls. Godly hearts ſeeing the wicked thus mad for the *forbidden fruit*, and hacknying out themſelves in the Devils ſervice, are the more emboldned and quickned in the wayes of God, they will take Heaven as it were by ſtorm. The wicked are *ſwift*

* *Impii quam ſtrenue ſervitunt Diabolo!* Cyprian.

Dreme-

Dromedaries in ſin, *Jer.*2.23. and do we creep like Snails in Religion? ſhall impure ſinners do the Devil more ſervice, than we do Chriſt? ſhall they make more haſt to a Priſon, than we do to a Kingdom? are they never weary of ſinning, and are we weary of praying? have not we a better Maſter than they? are not the paths of vertue pleaſant? is not there joy in the way of duty, and Heaven at the end? The activity of the ſons of *Belial* in ſin, is a ſpur to the Godly to make them mend their pace, and run the faſter to Heaven.

6. The ſins of others work for good, as they are Glaſſes in which we may ſee our own hearts. Do we ſee a flagitious impious ſinner? behold a picture of our hearts, ſuch ſhould we be if God did leave us; what is in other mens *practiſe*, is in our *nature*. Sin in the wicked, is like fire on a Beacon that flames and blazeth forth, ſin in the Godly is like fire in the Embers. *Chriſtian*, though thou doſt not break forth into a flame of ſcandal, yet thou haſt no cauſe to boaſt, for there is much ſin raked up in the Embers of thy nature; thou haſt *the root of bitterneſs* in thee, and wouldſt bear as helliſh fruit as any, if God did not either curb thee by his power, or change thee by his grace.

7. The ſins of others work for good, as they are a means to make the people of God more

more thankfull. When you see another infected with the plague, how thankful are you, that God hath preserved you from it? It is a good use that may be made even of the sins of others, to be more thankfull; why might not God have left us to the same *excess of riot?* Think with thy self, O Christian, why should God be more propitious to thee, than to another? why should he take thee out of the wild Olive of nature, and not him? how may this make thee to adore free grace! What the *Pharisee* said boastingly, we may say thankfully, *Luke* 18. 11. *God, I thank thee that I am not as other men are, Extortioners, Unjust, Adulterers,* &c. So we are to adore the riches of grace, that we are not as others, Drunkards, Swearers, Sabbath-breakers. Every time we see men ranting it in sin, we are to blesse God we are not such. If we see a frantique person, we blesse God it is not so with us: Much more when we see others under the power of Satan, we are to make our thankfull acknowledgement that it is not our condition.

8. The sins of others work for good, as they are a means to make Gods people better. *Christian,* God can make thee a gainer by anothers sin: The more unholy others are, the more holy thou art. The Roses that grow neer Garlick, are sweetest: So anothers unsavouriness makes a Christians graces send out a more

fragrant perfume. The more a wicked man gives himself to sin, the more a godly man gives himself to prayer, *Psal.* 109. 4. *But I give my self to prayer.*

9. The sins of others work for good, as they give an occasion to us of doing good: Were there no sinners, we could not be in such a capacity for service. The Godly are often a means to convert the wicked: their prudent advise, and pious example, is a *lure* and bait to draw sinners to the embracing of the Gospel. The disease of the Patient works for the good of the Physician; by emptying the Patient of noxious peccant humours, the Physitian enricheth himself: So by converting sinners from *the errour of their way*, our Crown comes to be enlarged, *Dan.* 12. 3. *They that turn many to righteousness, shall shine as the Stars for ever and ever:* Not as Lamps or Tapers, but *sicut Stellæ*, as the *Stars* for ever. Thus we see the sins of others work for our good.

2. 2. Our *own sins* shall work for good: This must be understood warily, when I say the sins of the godly work for good, not that there is the least good in sin. Sin is like poyson, which corrupts the blood, infects the heart, and without a Soveraign Antidote brings death: Such is the venemous nature of sin. 'tis deadly and damning*; Sin is worse than Hell, but yet, God

* *Peccatorum oleum spinas Gehennales ut pullu-* Lorn.

God by his mighty over-ruling power makes sin in the issue turn to the good of his people; God can make a Treacle of this poyson: Hence, that golden saying of St. *Austin*, *God would never permit evil, if he could not bring good out of evil.* The Reliques and remains of corruption in the Saints, work for good several wayes.

1. Sin makes them weary of this life. That sin is in the godly, *is sad*, but that it is a burden, *is good*. St. *Paul*'s afflictions (pardon the expression) were but a play to him in comparison of his sin; he rejoyced in tribulation, 2 *Cor.* 7. 4. But how did this bird of Paradise weep and bemoan himself under his sins! *Rom.* 7. 24. *Who shall deliver me from the body of this death?* A Believer carries his sins, as a Prisoner his thackles: Oh how does he long for a Goal-delivery! This sensibility of sin is good.

2. This in-being of corruption makes the Saints prize Christ more. He that feels his sin, as a sick man feels his sickness, how welcome is Christ the Physitian to him! He that feels himself stung with sin, how precious is the brazen Serpent to him! When *Paul* had cryed out of a *body of death*, how thankful was he for Christ! *Rom.* 7. 25. *I thank God through Jesus Christ my Lord.* Christs bloud saves from sin, and is the sacred oyntment which kills this Quick-silver.

3. Sin works for good, as it is an occasion of putting the soul upon six rare Duties.

1. It puts the soul upon self-searching. A child of God being conscious to himself of sin, takes the Candle and Lanthorn of the Word, and searcheth into his heart: he desires to know the worst by himself; as a man who is distempered in body, desires to know the worst of his disease. Though our joy lies in the knowledge of our graces, yet there is some benefit in the knowledge of our corruptions: Therefore *Job* prays, *Make me to know my transgressions*, Job 13. 23. 'Tis good to know our sins, that we may not flatter our selves, or take our condition to be better than it is. 'Tis good to find out our sins, least they find us out.

2. The inherency of sin puts a child of God upon self-abasing. Sin is left in a godly man, as a Cancer in the breast, or a bunch upon the back, to keep him from being proud. Gravel and Dung are good to ballast a Ship, and keep it from overturning: The Dung of sin helps to ballast the soul, that it be not overturned with vain-glory. We read of the *spots of Gods children*, Deut. 32. 5. When a godly man looks his face in the glass of Scripture, and sees the spots of infidelity and hypocrisie, this makes the plumes of Pride fall; they are humbling spots. 'Tis a good use may be made even of our sins, when they occasion low thoughts of

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our selves: Better is that sin which humbles me, *, than that duty which makes me proud. Holy *Bradford* uttered these words of himself, *I am* (saith he) *a painted hypocrite*; and *Hooper, Lord, I am Hell, and thou art Heaven.* From the Thorn of sin, the Saints have gathered the Grape of Humility.

* *Melius est peccatum humilians, quam justitia inflans.* Austin.

3. Sin puts a child of God upon self-judging; he is *sui Judex*, he passeth a Sentence upon himself, *Pro.* 30. 2. *I am more brutish than any man.* 'Tis dangerous to judg others, but it is good to judg our selves, 1 *Cor.* 11. 31. *If we would judge our selves, we should not be judged.* When a man hath judged himself, now Satan is put out of Office: When he lays any thing to a Saints charge, he is able to retort and say, It is true Satan, I am guilty of these sins, but I have judged my self already for them; and having condemned my self in the lower Court of Conscience, God will acquit me in the upper Court of Heaven.

4. Sin puts a Child of God upon self-conflicting. Spiritual-self conflicts with carnal-self, *Gal.* 5. 17. *The Spirit lusts against the flesh.* Our life is a wayfaring life, and a warfaring life; there is a duel fought every day between the *two Seeds:* A Believer will not let sin have peaceable possession: If he cannot keep sin *out*, he will keep sin *under*: though he cannot quite overcome, yet he is overcom-

ing, *Rev.* 2. 7. τῷ νικῶντι, *to him that is overcoming.*

5. Sin puts a Child of God upon self-observing: He knows sin is a Bosom-Traytor, therefore narrowly observes himself. A subtil heart needs a watchful eye. The heart is like a Castle that is in danger every hour to be assaulted; this makes a Child of God lye alwayes Centinel, and keep a Guard about his heart. A Believer hath a strict eye over himself, least he fall into any scandalous enormity, and so open a sluce to let all his comfort run out.

6. Sin puts the soul upon self-reforming. A child of God does not only find out sin, but drive out sin; one foot he sets upon the neck of his sins, and the other foot he *turns to Gods Testimonies*, Psal. 119. 59. Thus the sins of the Godly work for good; God makes the Saints *Maladies* their *Medicines*.

But let none abuse this Doctrine; I do not say that to an impenitent person sin works for good, no it works for his damnation; but it is *to them that love God*: And for you that are Godly, I know you will not draw a wrong conclusion from this, either to make light of sin, or to make bold with sin †; if you should do so, God will make it cost you dear. Remember *David*, he ventured presumptuously on sin, and what got he? he lost his peace, he felt

* *Ut ignes ignibus extinguuntur, venenis venena depelluntur, calores Febrium medicinalibus caloribus frangantur, ita nihil impedit quin peccata peccatis curentur.* Aug. contra Pelag.

† *Ne dicas ero sine metu, &c.* Luther.

felt the terrours of the Almighty in his soul: Though he had all helps to cheerfulnesse, he was a King, he was of a ruddy sanguine complexion, he had skill in Musick, yet nothing could administer comfort to him, he complains of his *broken bones* *, Psal. 15. 8. And though he did at last come out of that dark Cloud, yet some Divines are of Opinion, that he never recovered his full joy to his dying day. If any of Gods people should be tampering with sin, because God can turn it to good; though the Lord doth not damn them, he may send them to Hell in this life, he may put them into such bitter agonies, and soul-Convulsions, as may fill them full of horrour, and make them draw nigh to despair: Let this be a Flaming Sword to keep them from coming near the *forbidden Tree*.

* *Longo temporeetum aculeo & morsu illius peccati conflictatur, quantumvis remissum.* Luther in Gen.

And thus I have shewn, that both the best things, and the worst things, by the over-ruling hand of the great God, do work together for the good of the Saints.

CHAP. V.

Shewing the Reason of the Proposition.

THe grand Reason why all things shall work for good, is the near and dear interest which God hath in his people. The Lord hath. *Reason.*

hath made a Covenant with them, *Jer.* 32. 38. *They shall be my people, and I will be their God.* By vertue of this compact, all things do, and must work for good to them. *Psal.* 50. 7. *I am God, even thy God.* This word אלהיך *Thy God*, is the sweetest word in the Bible, it implies the best relations; and it is impossible there should be these relations between God and his people, and every thing not work for their good. This expression, *I am thy God*, implies,

1. The relation of a Physitian; I am thy Physitian. God is 1. A *Skilful* Physitian, therefore knows what is best *. God observes the several tempers of men, and knows what will work most effectually; some are of a more sweet disposition, and are drawn by mercy; others are more rugged and knotty pieces; these God deals with in a more forcible way. Some things are kept in Sugar, some in Brine. God doth not deal alike with all, he hath Tryals for the strong, and Cordials for the weak. 2. God is a *Faithful* Physitian, therefore will turn all to the best. If he doth not give thee *ad voluntatem*, it shall be *ad sanitatem* *; If God doth not give thee that which thou likest, he will give thee that which thou needest. A Physitian doth not so much study to please the taste of the Patient, as to cure his distemper. We complain such sore tryals lye upon

* οὐκ οὕτως ἴσμεν τὸ συμφέρον ἡμῖν ὡς αὐτὸς ἐπίσταται *Chrysost.*

* *Austin.*

upon us; let us remember God is our Physitian, therefore he labours rather to heal us, than humour us. Gods dealings with his children, though they are *sharp*, yet they are *safe*, and in order to a Cure, *Deut.* 8. 16. *That he might do thee good in the latter end.*

This word, *Thy God*, implies the relation of a Father. A Father loves his child; therefore whether it be a smile or a stroke, it is for the good of the child: I am *Thy God*, thy Father, therefore all I do is for thy good. *Deut.* 8. 5. *As a man chastens his Son, so the Lord thy God chastneth thee.* Gods chastning is not to destroy, but to reform. God cannot hurt his children, for 1. He is a *tender-hearted* Father, *Psal.* 103. 13. *Like as a father pities his children, so the Lord pitieth them that fear him.* Will a father seek the ruine of his childe, the child that came out of his loins, that bears his image? all his care and contrivance is for his child; who doth he settle the inheritance upon but his child? God is tender-hearted, the *Father of mercies*, 2 *Cor.* 1. 3. He begets all the mercies and bowels in the creatures. 2. He is an *everlasting* Father, *Isa.* 9. 7. He was our Father from eternity: Before we were Children, God was our Father, and he will be our Father to eternity. A Father provides for his child while he lives; but the Father dyes, and then the child may be exposed to injury:

injury: But God never ceaseth to be a Father; thou that art a Believer, hast a Father that never dyes, and if God be thy Father, thou canst never be undone, all things must needs work for thy good.

3. This word, *Thy God*, imports the relation of an Husband; this is a near and sweet relation. The Husband seeks the good of his Spouse; he were unnatural that should go about to destroy his Wife, *Ephes.* 5. 29. *Did ever any man hate his own flesh?* There is a marriage-relation between God and his People *, *Isa.* 54. 5. *Thy Maker is thy Husband.* God intirely loves his People, *Isa.* 43. 4. *He engraves them upon the Palms of his hands*, Isa. 49. 16. *He sets them as a Seal upon his Breast*, Cant. 8. 16. *He will give Kingdoms for their Ransome*, Isa. 43. 3. which shews how near they lye to his heart. If he be an Husband whose heart is enamoured with love, then he will seek the good of his Spouse; either he will shield off an injury, or will turn it to the best.

* *Anima fidelis Deum habet sponsum.* Gulielm. Paris.

4. This word, *Thy God*, implyes the relation of a Friend, *Cant.* 5. 16. *This is my Friend.* A Friend is *Animæ dimidium* (as *Austin* saith), half of ones self; he is studious and inquisitive how he may do his friend good, he promotes his welfare as his own. *Jonathan* ventured the Kings displeasure for his friend

friend *David*, 1 *Sam.* 19. 4. God is our friend, therefore will turn all things to our good. There are false friends; Christ was betrayed by a friend: but God is the best friend. 1. He is a faithful friend, *Dan.* 7. 9. *Know therefore that the Lord thy God he is God, the faithful God.* 1. He is faithful in his love: He gave his very heart to us, when he gave the Son out of his bosome; here was a pattern of love without a parallel. 2. He is faithful in his promises, *Titus* 1. 2. *God that cannot lye hath promised.* He may change his promise, but cannot break it. 3. He is faithful in his dealings; when he is afflicting he is faithful, *Psal.* 119. 75. *In faithfulnesse hast thou afflicted me*; he is sifting and refining us as Silver, *Psal.* 66. 10.

2. He is an immutable friend, *Heb.* 13. 5. *I will never leave thee, nor forsake thee.* There are five Seals set to that promise, οὐ, μὴ, οὐ, οὐ, μὴ, Friends often fail at a pinch. Many deal with their friends as women do with their flowers, while they are fresh they put them in their bosomes, but when they begin to wither they throw them away; or as the Traveller doth with the Sun-Dial; if the Sun shines upon the Dial, the Traveller will step out of the Road, and look upon the Dial; but if the Sun doth not shine upon it, he will ride by, and never take any notice of it; So if prosperity shine on men,

men, then friends will look upon them, but if there be a Cloud of adverſity on them, they will not come near them: but God is a friend for ever; *I will not leave thee.* Though *David* walked in the ſhadow of death, he knew he had a friend by him, *Pſal.* 23. 9. *I will fear no evill, for thou art with me.* God never takes off his love wholly from his people, 'tis *Amicitia immortalis* *, John 13. 1. *He loved them* εἰς τέλος, *to the end:* God being ſuch a friend he will make all things work for our good. There is no friend, but will ſeek the good of his friend.

* *Auſtin.*

5. This word, *Thy God*, imports yet a nearer relation, the relation between the Head and the Members. There is a Myſtical union between Chriſt and the Saints: He is called κεφαλὴ, *The Head of the Church*, Eph. 5. 23. Doth not the Head conſult for the good of the Body? The Head guides the Body, it ſympathizeth with it, it is the fountain of ſpirits, it ſends forth influence and comfort into the Body: All the parts of the Head are placed for the good of the Body; the Eye is ſet as it were in the Watch-Tower, it lyes Centinel to ſpy any danger that may come to the Body, and prevent it. The Tongue is both a Taſter and an Orator. If the Body be a Microcoſme, or little world, the Head is the Sun in this world, from whence proceeds the light of Reaſon,

ſon. The Head is placed for the good of the Body. Chriſt and the Saints make one Body Myſtical. Our Head is in Heaven, and ſure he will not ſuffer his Body to be hurt, but will conſult for the ſafety of it, and make all things work for the good of the Body Myſtical.

CHAP. VI.

The Inferences drawn from the Propoſition.

A Uſe of Information.

1. IF all things work for good, hence learn, That there is a Providence: Things do not work of themſelves, but God ſets them a working for good. God is the great Diſpoſer of all events and iſſues, he ſets every thing a working, *His Kingdom ruleth over all*, Pſal. 103. 13. It is meant of his providential Kingdom. Things in the world are not governed by *ſecond Cauſes*, by the counſels of men, by the Stars and Planets, but by divine Providence. Providence is *Regina mundi*, the Queen and Governeſſe of the world. There are three things in Providence. 1. προγνωσις, Gods *foreknowing*; 2. προθεσις, Gods *determining*; 3. διοίκησις, Gods *directing* all things to their periods and events: What- *Uſe of Information.* 1 *Branch.*

Whatever things do work in the world, God sets them a working. We read in the first of *Ezekiel* of *Wheels*, and *Eyes* in the Wheels, and the *moving* of the Wheels: The Wheels are the whole Universe, the Eyes in the Wheels are Gods Providence, the moving of the Wheels is the hand of Providence, turning all things here below. That which is by some called *Chance*, is nothing else but the result of Providence.

* 1 Kings 22. 34.

Learn to adore Providence. Providence hath an influence upon all things here below; 'tis this that mingles the Ingredients, and makes up the whole Compound.

2 *Branch.* 2. It shews us the happy condition of every Child of God; *All things work for his good*, the *best* and *worst* things: *Psal.* 112. 4. *Unto the upright ariseth light in darkness.* The most dark cloudy Providences of God have some Sun-shine in them *. What a blessed condition is a true Believer in! when he dyes he goes to God, and while he lives, every thing shall do him good; — affliction is for his good. What hurt doth the fire to the gold, only purifie it? What hurt doth the Fan to the Corn, only separate the Chaffe from it? What hurt do Leeches to the body, only suck out the bad bloud? God doth never use his staff, but to beat out the dust. Affliction doth that which the Word many times will not, it *opens* the

* Τῶ δὲ θεοφιλῆ πάντα γίγνεθαι τὰ ἄριστα δῆλον ὅτι. *Plato.*

the ear to Diſcipline, Job 36. 10. When God lays men upon their backs, then they look up to Heaven. Gods ſmiting his people is like the Muſicians ſtriking upon the Viol, which makes it put forth a melodious ſound. How much good comes to the Saints by affliction? when they are pounded and broken, they ſend forth their ſweeteſt ſmell. Affliction is a bitter root, but it bears ſweet fruit, *Heb.* 12. 11. *It yeeldeth the peaceable fruits of righteouſneſſe.* Affliction is the High-way to Heaven; though it be Flinty and Thorny, yet it is the neareſt way. Poverty ſhall ſtarve our ſins; ſickneſſe ſhall make grace more healthfull *, 2 *Cor.* 4. 16. Reproach ſhall cauſe *the Spirit of God, and of Glory to reſt upon us*, 1 Pet. 4. 14. ἐγκλήματα, ἐγκωμία; death ſhall ſtop the Bottle of Tears, and open the Gate of Paradice. A Believers dying day, is his aſcenſion day to glory. Hence it is, the Saints have put their afflictions in the Inventory of their riches, *Heb.* 11. 26. *Themiſtocles* being baniſhed his own Country, grew afterwards in favour with the King of *Egypt*, whereupon he ſaid, *Periiſſem, niſi periiſſem, I had periſhed, if I had not periſhed.* So may a Child of God ſay, If I had not been afflicted, I had been deſtroyed; if my health and eſtate had not been loſt, my ſoul had been loſt.

* *Languor corporis ſalutem animæ parit.*

3. See then what an encouragement here 3 *Branch.*

is

is to become Godly! *All things shall work for good:* Oh that this may tempt the world to fall in love with Religion. Can there be a greater Load-stone to piety? Can any thing more prevail with us to be good, than this, *All things shall work for our good?* Religion is the true Philosophers stone, that turns every thing into Gold: Take the sowrest part of Religion, the *suffering part*, and there is comfort in it. God sweetens sufferings with joy, he candies our Wormwood with Sugar; oh how may this bribe us to Godlinesse! *Job* 22. 21. *Acquaint thy self with God, and be at peace, so good shall come unto thee.* No man did ever come off a loser by his acquaintance with God; *thereby good shall come unto thee*, abundance of good, the sweet distillations of Grace, the *Hidden Manna*, yea, every thing shall work for good: Oh then get acquaintance with God, espouse his Interest.

4 *Branch.* * *In mundo splendor eorum, gloriæ majestas, auriciarum præsidia, verborum blanditiæ voluptatum illecebræ ab amore dei homines obstrahunt.*

4. It shews us the miserable condition of wicked men: To them that are godly evill things work for good, to them that are evill, good things work for hurt; *illis qui oderunt deum, etiam bona cedunt in malum.*

1. *Temporal good things* work for hurt to the wicked. Riches and Prosperity *; they are not *munera*, but *insidiæ*, as *Seneca* speaks. Worldly things are given to the wicked as *Michael* was given to *David*, for a snare,

1 *Sam.*

1 *Sam.* 18. 21. The Vulture draws sickness from a perfume: so do the wicked from the sweet perfume of Prosperity: Their mercies are like poysoned bread given to Dogs: Their Tables are sumptuously spread, but there is a hook under the bait, *Psal.* 69. 22. *Let their Table become a snare:* All their enjoyments are like *Israels* Quails, which were sauced with the wrath of God, *Numb.* 11. 33. ——*Fœnus pecuniæ, funus animæ* ——. Pride and Luxury are the *Twins* of Prosperity: *Deut.* 32. 15. *Thou art waxen fat; then, he forsook God**. Riches are not only the *Spiders web*, unprofitable, but the *Cockatrice egge*, pernicious, *Eccl.* 5. 13. *Riches kept for the hurt of the Owner: Et transeunt, et vulnerant* †. The common mercies wicked men have, are not Loadstones to draw them nearer to God, but Milstones to sink them deeper in Hell, 1 *Tim.* 6. 9. Their dilicious dainties are like *Hamans Banquet*; after all their Lordly fare, death will bring in the Reckoning, and they must pay the reckoning in Hell.

* *Fulgentes voluptatis scintillulæ præstigiis suis fascinant mentem, et* πρὸς τὸ ἄκαλλες *rapide impellunt.*

† *Ambrose.*

2. *Spiritual good things* work for hurt to the wicked; from the flower of heavenly blessings they suck poyson. 1. The Ministers of God work for their hurt. The same wind that blows one Ship to the Haven, blows another Ship upon a Rock. The same breath in the Ministry, that blows a godly man to Heaven,

blows a prophane sinner to Hell. They who come with the *Word of Life* in their mouth, yet to many are *a savour of death*, Isa. 6. 10. *Make the heart of this people fat, and their ears heavy.* The Prophet was sent upon a sad Message, to preach their Funeral Sermon. Wicked men are worse for preaching, *Amos* 5. 10. *They hate him that rebukes in the Gate.* Sinners grow more resolved in sin; let God say what he will, they will do what they list, *Jer.* 44. 16. *As for the word which thou hast spoken to us in the name of the Lord, we will not hearken unto thee.* The word preached is not *healing*, but *hardning*. And how dreadful is this for men to be sunk to Hell with Sermons!

2. Prayer works for their hurt, *Pro.* 8. 15. *The Sacrifice of the wicked is an abomination to the Lord.* A wicked man is in a great strait; if he prays not, he sins, if he prays, he sins, *Psal.* 109. 7. *Let his prayer become sin.* It were a sad Judgment if all the meat a man did eat should turn to ill-humors, and breed diseases in the body: So it is with a wicked man; that Prayer which should do him good, works for his hurt; he prays against sin, and sins against his prayer; his Duties are tainted with Atheism, fly-blown with Hypocrisie, God abhors them.

3. The Lords Supper works for their hurt, 1 *Cor.* 10. 31. *Ye cannot eat of the Lords Table*

ble, and the Table of Devils. Do we provoke the Lord to jealousie? Some of the *Jews* kept their Idol Feasts, yet would come to the Lords Table; saith the Apostle, *Do you provoke the Lord to wrath?* Prophane persons feast with their sins, yet will come to feast at the Lords Table: This is to provoke God: To a sinner there is *death in the Cup*, he *eats and drinks his own damnation*, 1 Cor. 11. 29. Thus the Lords Supper works for hurt to impenitent sinners. After *the Sop the Devil enters.*

4. Christ himself works for hurt to desperate sinners; he is λίθος προσκόμματος, *a stone of stumbling, and a rock of offence*, 1 Pet. 2. 7. He is so accidentally and occasionally, through the pravity of mens hearts; instead of believing in him, they are offended at him. The Sun, though in its own nature is pure and pleasant, yet it is hurtful to sore eyes. Jesus Christ is as well for the *fall*, as the *rising* of many, *Luk.* 2. 34. Sinners stumble at a Saviour, and pluck Death from the Tree of Life. As Chymical Oyles recover some Patients, but destroy others: So the Bloud of Christ, though to some it is medicinable, to others it is damnable. Here is the unparallel'd misery of such as live and dye in sin, The best things work for their hurt; Cordials themselves kill.

5. See here the wisdom of God, who can make the worst things imaginable turn to the 5 *Branch.*

good of the Saints; he can by a divine Chymistrie extract Gold out of dross. ὦ βαθος —— *O the depth of the wisdom of God!* Rom. 11. 33. It is Gods great design to set forth the wonder of his wisdom. The Lord made *Josephs* prison a step to preferment. There was no way for *Jonah* to be saved, but by being swallowed up. God suffered the *Egyptians* to hate *Israel*, Psal. 106. 41. and this was the means of their deliverance. St *Paul* was bound with a Chain, and that Chain which did bind him was a means to enlarge the Gospel, *Phil.* 1. 12. This wise Physitian can of the Viper make a Treacle. God doth enrich by impoverishing, he causeth the augmention of Grace by the diminution of an Estate: When the Creature goes further from us, it is that Christ may come nearer to us. God works strangely; he brings Order out of Confusion, Harmony out of Discord; he makes use many times of unjust men, to do that which is just: *He is wise in heart*, Job 10. 4. He can reap his Glory out of mens fury*, *Psal.* 76. 10 Either the wicked shall not do the hurt which they intend, or they shall do the good which they do not intend. God often helps when there is least hope, and saves his people in that way, which they think he will destroy: He made use of the High-Priests malice and *Judas* his Treason, to redeem the World. God hath sometimes much

* τὸ κλυδωνιων εἰασε γενέσθαι καὶ βαπτισθεναι τὸ σκαρος οὐκ εἰασεν

much adoe to pleaſe us; through indiſcrete paſſion, we are apt to find fault with things that fall out; which is as if an illiterate man ſhould cenſure Philoſophy; or a blind man find fault with the work in a Landskip. *Job* 11. 12. *Vain man would be wiſe.* Silly animals will be taxing Providence, and calling the wiſdom of God to the Barr of *Reaſon.* Gods wayes are *paſt finding out*, Rom. 11. 33. They are rather to be admired, than fathomed. There is never a Providence of God, but hath either a *mercy*, or a *wonder* in it. How ſtupendious and infinite is that wiſdom, that makes the moſt croſſe, perplex diſpenſations work for the good of his children!

6. How little cauſe have we then to be diſcontented at outward tryals and emergencies? What? diſcontented at that which ſhall do us good? *All things ſhall work for good.* There are no ſins Gods people are more ſubject to than unbelief and impatience; they are ready, either to *faint* through unbelief, or *fret* through impatience. When men fly out againſt God by diſcontent and impatience, it is a ſign they do not believe this Text. Diſcontent is an *ungrateful* ſin, becauſe we have more mercies than afflictions; and it is an *irrational* ſin, becauſe afflictions work for good. Diſcontent is a ſin which puts us upon ſin, *Pſal.* 37 8. *Fret not thy ſelf to do evil.* He that frets will be ready *6 Branch.*

dy to do evil : Fretting *Jonah*, was sinning *Jonah*, Chap. 4. 9. The Devil blows the coals of passion and discontent, and then warms himself at the fire. Oh let us not nourish this angry Viper in our Breast. Let this Text breed patience, *All things shall work for good to them that love God.* Shall we be discontented at that which works for our good * ? If a friend should throw a bag of money at another, and in throwing it, should break his head, he would not be troubled much, seeing by this means he hath got a bag of money. So the Lord may bruise us by afflictions, but it is to enrich us, these afflictions work for us *a weight of glory* ; and shall we be discontented ?

* μὴ ἀλγῶμεν ἐπὶ ταῖς θλίψεσιν, ἀλλὰ τὸ ἐκ τῆς θλίψεων κέρδος λογιζόμενοι, πάντα πρᾶος φέρωμεν τὰ συμπιπτοντα. *Chrysost.*

7 *Branch.*

7. See here that Scripture fulfilled, *Psal.* 73. 1. *God is good to Israel.* When one looks upon cross Providences, and sees the Lord covering his people with ashes, and *making them drunk with Wormwood*, Lam. 3. 15. he would be ready to call in question the Love of God, and to say that he hath dealt hardly with his people ; Oh no, *yet God is good to Israel*, because he makes all things work for good. Is not he a good God, who turns all to good ? he works out sin, and works in grace ; is not this good ? 1 *Cor.* 11. 32. *We are chastned of the Lord, that we should not be condemned with the world.* The Hell of affliction is to save us from the Hell of damnation. Let us always justifie

justifie God; when our outward condition is never so bad, let us say, *yet God is good.*

8. See what cause the Saints have to be frequent in the work of thanksgiving! Christians are herein defective; though they are much in supplication, yet little in gratulation. The Apostle saith, ἐν παντι, *In every thing giving thanks*, 1 *Thess.* 5. 18. Why so? because God makes every thing work for our good. We will thank the Physitian though he gives us a biter Pill which makes us sick, because it is to make us well; we will thank any man that doth us a good turn; and shall not we be thankful to God who makes every think work for good to us? God loves a thankful Christian. *Job* thanked God when he took all away, *Job* 1. 21. *The Lord hath taken away, blessed be the name of the Lord*: Many will thank God when he gives, *Job* thanks him when he takes away, because he knew God would work good out of it. We read of Saints with Harps in their hands, *Rev.* 14. 2. an Emblem of praise. We shall meet many Christians who have tears in their eyes, and complaints in their mouths, but few with Harps in their hands, who in affliction praise God; to be thankful in affliction, is a work peculiar to a Saint. Every Bird can sing in Spring, but some Birds will sing in the dead of Winter. Every one almost can be thankful in prosperity, but a true Saint

8 *Branch.*

can be thankful in adversity. A good Christian will blesse God, not only at the Sun-rising, but at the Sun-setting. Well may we in the worst that befals us, have a *Psalm* of thankfulnesse, because all things work for good *. Oh be much in blessing of God: we will thank him that doth befriend us.

* τοῦτο Φιλοσόφου ψυχῆς, ὑπὲρ ἃ πάντων δοξάζειν, μὴ μόνον ὑπὲρ τῶν εὐεργεσίων ἀλλὰ καὶ τιμωρίων. *Chrysost.* in Psal. 9 *Branch.*

9. If the worst things work for good to a Believer, what shall the best things, Christ, and Heaven? How much more shall these work for good? If the Crosse hath so much good in it, what hath the Crown? If such precious Clusters grow in *Golgotha*, how delicious is that fruit which grows in *Canaan*? If there be any sweetnesse in the waters of *Marah*, what is there in the wine of Paradise? If Gods Rod hath Honey at the end of it, what hath his golden Scepter? If the bread of affliction tasts so savoury, what is *Manna*? what is the Heavenly *Ambrosia*? If Gods blow and stroke work for good, what shall the smiles of his face do? If *Grapes* may be gathered of *Thornes*, what fruit will the *Tree of Life* yield? If temptations and sufferings have matter of joy in them, what shall *Glory* have? If there be so much good out of evil, what then is that good, where there shall be no evil? If Gods *chastening mercies* are so great, what will his *crowning mercies be*? *Wherefore comfort one another with these words.*

10. If

10. If God makes all things to turn to our good, how equal is it that we ſhould make all things tend to his glory? 1 *Cor.* 10. 31. *Do all to the glory of God.* The Angels glorifie God, they ſing divine Anthems of praiſe; how then ought man to glorifie him, for whom God hath done more, than for the Angels! He hath dignified us above them in uniting our nature with the God-head. Chriſt hath dyed for us, and not the Angels: The Lord hath given us, not only out of the common ſtock of his bounty, but he hath enriched us with Covenant-bleſſings, he hath beſtowed upon us his Spirit; he ſtudies our welfare, he makes every thing work for our good; Free-grace hath laid a plot for our Salvation. If God ſeeks our good, ſhall not we ſeek his glory? 10 *Bran.*

Queſt. How can we be ſaid properly to glorifie God, he is infinite in his perfections, and can receive no augmentation from us?

Anſw. It is true, in a ſtrict ſence we cannot bring glory to God, but in an *Evangelical* ſence we may. When we do what in us lies to lift up Gods name in the world, and cauſe others to have high reverential thoughts of God, this the Lord interprets a glorifying of him; as a man is ſaid to diſhonour God, when he cauſeth the name of God to be evil ſpoken of.

Queſt.

Quest. How many wayes are we said to advance Gods glory? *Answ.* Three wayes. 1. When we aim at his glory*; when we make him the first in our thoughts, and the last in our end. As all the Rivers run into the Sea, and all the Lines meet in the Center, so all our actions terminate and center in God. 2. We advance Gods glory by being fruitful in grace, *John* 15. 18. *Herein is my Father glorified, that ye bring forth much fruit.* Barrenness reflects dishonour upon God; then we glorifie God, when we grow in fairness as the Lilly, in tallness as the Cedar, in fruitfulness as the Vine: The Spouses Breasts were like *Clusters of Grapes*, Cant. 7. 7.—— 3. We glorifie God, when we give the praise and glory of all we do unto God. It was an excellent and humble Speech of the King of *Sweden*, He feared the peoples ascribing that glory to him, which was due to God, would remove him before the work was done. When the Silk-worm weaves her curious work, she hides her self under the Silk, and is not seen. When we have done our best, we must vanish in our own thoughts, and transfer the glory of all to God. 1 *Cor.* 15. 10. *I labour more abundantly than they all*: One would think this speech savoured of pride? but the Apostle pulls off the Crown from his own head, and sets it upon the head of Free-grace, *Yet not*

* ὁ παντα ποιων δια τὸν θεὸν ποσης ἀπολαυσεται τὸ ἀμοιβῆς.

not I, but the Grace of God which was with me. *Conſtantine* did uſe to write the name of Chriſt over his *Door*, ſo ſhould we over our *Duties*.

Thus let us endeavour to make the name of God glorious and renowned. If God ſeek our good, let us ſeek his glory; if he makes all things tend to our edification, let us make all things tend to his exaltation. So much for the firſt part of the Text, *the Priviledge*.

THE BREATHINGS OF LOVE.

CHAP. VII.

Shewing the Nature, Cauſe, Kinds, Properties, and Degree of love to God.

2. I Proceed to the ſecond general Branch of the Text, the *Perſons* intereſted in this Priviledge, and they are doubly qualified. 2.

1. They are *Lovers* of God: *All things work together for good, τοῖς ἀγαπῶσι τὸν Θεὸν, to them that love God.* Deſpiſers and Haters of God. 1.

God, have no *lot* or *part* in this priviledge, it is *childrens bread*, it belongs only to them that *love God*. Because love is the very heart and spirit of Religion, I shall the more expatiate upon this; and for the further discussion of it, I shall cleer these five things.

1 The Nature
2 The Ground
3 The Kinds
4 The Properties
5 The Degree
} of love to God.

1. 1. The *Nature* of divine love. Love is an expansion of soul, or the inflaming of the affections, whereby a Christian breaths after God as the supream and soveraign good. St *Austin* in his second Tome, calls love *Pondus animæ*: Love is to the soul as the weights to the Clock, it sets the soul a going towards God; it is the wing by which we flye to Heaven; by love we cleave to God, as the Needle to the Load-stone.

2. 2. The *Ground* of love to God, and that is, *knowledge*. *Ignoti nulla cupido* —— We cannot love that which we do not know. That our love may be drawn forth to God, we must know these three things in him.

1. A *fulness*, *Col.* 1. 19. He hath a fulness of grace to cleanse us, and of glory to crown us, a fulnesse not only of *sufficiency*, but *redundan-*

redundancy; he is a Sea of goodneſſe without bottom and banks.

2. A *freeneſſe*.——*Fluit acrius amne perenni*——God hath an innate propenſneſs to diſpence mercy and grace, he drops as the Honey-comb, *Rev.* 22. 17. *Whoſoever will let him take of the water of life freely*: God doth not require we ſhould bring money with us, onely appetite.

3. A *Propriety*. We muſt know this fulneſs in God is ours, *Pſal.* 48. 14. *This God is our God*. Here is the ground of love, *Deity* and *Propriety*.

3. The *Kinds* of love, which I ſhall branch into theſe three. 3.

1. There is a love of *Appretiation*, when we ſet an high value upon God, as being the moſt ſublime and infinite good; we ſo eſteem of God, as if we have him we care not though we want all things elſe. The Stars vaniſh when the Sun appears: All creatures vaniſh in our thoughts when the Sun of righteouſneſſe ſhines in his full ſplendour, *Cant.* 1.13. *A bundle of Myrrhe is my well-beloved unto me, and as a cluſter of Camphire*.

2. A love of *Complacency* and delight: So *Aquinas* defines love to be *complacentia amantis in amato*: As a man takes delight in a friend whom he loves. The ſoul that loves God rejoyceth in him, as in his treaſure, and reſts

rests in him, as in his Center. The heart is so set upon God as it desires no more, *John* 14. 8. *Shew us the Father, and it sufficeth.*

3. A love of *Benevolence*, which is a wishing well to the Cause of God*. He that is indeared in affection to his friend, wisheth all happiness to him. This is to love God, when we are well-wishers, we desire that his Interest may prevail; our Vote and Prayer is, that his name may be had in honour; that his Gospel, which is *the Rod of his strength*, may like *Aarons Rod*, blossom, and bring forth Almonds.

* Φιλεῖν δὲ βούλεσθαι τινὶ ὁ ἔστι τἀγαθὰ, &c. *Aristot.*

4. 4. The *Properties* of love. 1. Our love to God must be *entire*, and that *ex parte subjecti*, in regard of the *Subject*, it must be with the whole heart. *Mark* 12. 30. *Thou shalt love the Lord thy God* ἐξ ὅλης καρδίας, *with all thy heart.* In the Old Law, an High Priest was not to marry with a Widow, nor with an Harlot; not with a Widow, because he had not her first love, nor with an Harlot, because he had not all her love. God will have the whole heart. *Hos.* 10. 2. *Their heart is divided.* The true Mother would not have the child divided; nor God will not have the heart divided: God will not be an *Inmate*, to have only one Room in the heart, and all the other Rooms let out to sin. It must be an entire love.

2. It

2. It must be a *sincere* love, *Eph.* 6. 24. *Grace be with all them that love our Lord Jesus* ἐν ἀφθαρσία *in sincerity.* Sincere, *quasi sine cera* ; it alludes to Honey that is pure, and hath no Wax in it : Our love to God is sincere, when it is *pure*, and without self-respects : This the School-men call, *Amor amicitiæ, a love of friendship.* We must love Christ *propter Christum* (as *Austin* saith) for *himself* : as we love sweet Wine for its taste. Gods Beauty and Love must be the two Load-stones to draw our love to him. *Alexander* had two freinds, *Ephestion* and *Craterus* ; *Ephestion* saith he, loves me because I am *Alexander* : *Craterus* loves me because I am *King Alexander* : The one loved his person, the other loved his benefits. Many love God because he gives them Corn and Wine, and not for his intrinsecal excellencies. *Lycurgus* would have Virgins to be married without dowry, because their Husbands should marry them purely for love. We must love God more for what he is, than for what he bestows. True love is not mercenary : You need not hire a Mother to love her child : A soul deeply in love with God needs not be hired by rewards ; he cannot but love him for that oriency of beauty that sparkles forth in him.

3. It

3. It must be a *fervent* love. The Hebrew word for *love* אהבא signifies ardency of affection. Saints must be Seraphims, burning in holy love. To love one coldly, is all one as not to love him. The Sun shines as hot as it can. Our love to God must be intense and vehement; like the *Coales of Juniper*, which are most acute and fervent, *Psal.* 120. 4. Our love to transitory things must be indifferent; we must love *quasi non, as if we loved not*, 1 Cor. 7. 30*. But our love to God must flame forth. The Spouse was *amore perculsa, Sick of Love* to Christ, *Cant.* 2. 5. We can never love God as he deserves: As Gods punishing us is less than we deserve, *Ezra.* 9. 13. so our loving him is lesse than he deserves.

4. Love to God must be *active*; it is like fire, which is the most active element; it is called, *The Labour of Love*, 1 Thes. 1. 3. Love is no idle grace, it sets the head a studying for God, the feet a running in the wayes of his Comandments: *The love of Christ constrains*, 2 Cor. 5. 13. Pretences of love are insufficient. True love is not only seen at the Tongues end, but at the Fingers end; 'tis *the labour of love*. Those living creatures, *Ezek.* 1. 8. had wings, and hands under their wings: an Emblem of a good Christian; he hath not only the wings of faith to flie, but hands under his wings *he works by love*, he *spends and is spent for Christ*.

5. Love

* *Non jubet Apostolus ut mundana hæc abjiciamus, sed ne simus his sic fluxis rebus immersi; nunc enim non possidemus, sed ab illis possidemur.* Beza. 4.

5. Love is *Liberal*; it hath Love-tokens to bestow, 1 *Cor.* 13. 4. *Charity χρηστεύεται is kind*: Love hath not only a smooth tongue, but a kind heart. *Davids* heart was fired with love to God, and *he would not offer that to God which cost him nothing*, 2 Sam. 24. 24. Love is not only full of *Benevolence*, but *Beneficence*. Love which enlargeth the heart, never straitens the hand. He that loves Christ, will be liberal to his Members; he will be *eyes to the blind*, *feet to the lame*; the backs and bellyes of the poor, shall be the furrows where he sows the golden Seeds of liberality. Some say they love God, but their love is lame of one hand, they give nothing to good uses. Indeed faith deals about invisibles, but God hates that love which is invisible: Love is like new Wine which will have vent; it vents it self in good works. The Apostle speaks it in honour of the *Corinthians*, that they gave to the poor Saints, not only *to*, but *beyond* their power, 2 *Cor.* 8. 2. Love is bred at Court, it is a Noble Munificent grace.

6. Love to God is *peculiar*: He who is a Lover of God, gives him such a love, as he bestows upon none else. As God gives his children such a love as he doth not bestow upon the wicked, *electing*, *adopting* love; so a gracious heart gives to God such a special distinguishing love, as none else are sharers in, 6.

2 Cor. 11. 2. *I have espoused you to one husband, that I may present you as a chast Virgin to Christ.* A Wife espoused to an Husband, gives him such a love as she hath for none else; she doth not part with her conjugal love to any, but her husband: So a Saint espoused to Christ, gives him a peculiarity of love, a love incommunicable to any other, namely, a love joyned with adoration. Not only the *love* is given to God, but the *soul*, Cant. 4. 8. *A garden enclosed, is my Sister, my Spouse.* The heart of a Believer is Christs Garden, the Flower growing in it, is love mixed with Divine Worship, and this Flower is for Christ alone to smell to; the Spouse keeps the Key of the Garden, that none may come there but Christ.

7. Love to God is *permanent*; it is like the fire the Vestal Virgins kept in *Rome*, it doth not go out; true love boyls over, but doth not give over. Love to God, as it is sincere without hypocrisie, so it is constant without apostacy. Love is like the Pulse of the body, alwayes beating; 'tis not a Land-floud, but a Spring. As wicked men are constant in love to their sins; neither shame, nor sickness, nor fear of Hell, will make them give over their sins: so nothing can hinder a Christians love to God: Nothing can conquer love, not any difficulties, or oppositions, *Cant.* 8. 6.

Love

Love is strong as the Grave. The Grave swallows up the strongest bodies; so Love swallows up the strongest difficulties, *Cant.* 8. 7. *Many waters cannot quench love:* Neither the sweet waters of pleasure, nor the bitter waters of persecution: love to God abides firm to the death, *Ephes.* 3. 17. *Being rooted and grounded in love.* Light things, as Chaffe and Feathers, are quickly blown away; but a tree that is rooted, abides the storm; he that is rooted in love endures: True love never ends but with the life.

5. The *Degrees* of love. We must love God above all other objects *. *Psal.* 73. 25. *There is nothing on earth I desire in comparison of thee.* God is the quintessence of all good things, he is superlatively good; now the soul seeing a super-eminency in God, and admiring in him that constellation of all excellencies, is carried out in love to him in the highest degree. *The measure of our love to God,* saith *Bernard, must be to love him without measure* *. God who is the chief of our happinesse, must have the chief of our affections, *Cant.* 8. 2. *I would cause thee to drink of my spiced wine, of the juice of my Pomgranate.* If the Spouse hath any love better than o her, a Cup more juicy and spiced, Christ shall drink of that. The creature may have the Milk of our love, but God must have the Cream. Love

5.

* *Minus Domine te amat, qui aliquid tecum amat.* Austin.

* *Modus diligendi Deum, est diligere Deum sine modo.* Bern.

to God must be above all other things, as the Oyl swims above the Water.

1. We must love God more than *Relations*; As in case of *Abraham's* offering up *Isaac*; *Isaac* being the son of his old age, no question he loved him entirely, and doated on him; but when God saith, *Abraham offer up thy son*; though it were a thing might seem, not only to pose his *Reason*, but his *Faith*, for the *Messiah* was to come of *Isaac*, and if he be cut off, where shall the world have a Mediator? yet such was the strength of *Abraham's* faith, and the ardency of his love to God, that he will take the sacrificing Knife, and let out *Isaac's* blood. Our blessed Saviour tells us of *hating* Father and Mother, *Luk.* 14.26. Christ would not have us unnatural; but if our deareſt Relations lye in our way, and would hinder us from Christ, either we must step over them, or tread upon them, *Deut.* 33. 9. Though some few drops of love may run beside to our Kindred and Alliance, yet the full torrent must run our after Christ; Relations may lye in the *bosome*, but Christ must lye in the *heart*.

2. We must love God more than *Estate*. *Heb.* 10. 34. *Ye took joyfully the spoyling of your goods.* They were glad they had any thing to lose for Christ. If the world be laid in one Scale, and Christ in the other, he must weigh heaviest. And is it thus? Hath God the high-

est

eſt room in our affections ? *Plutarch* ſaith, When a Dictator was created in *Rome*, all other Authority was for the time ſuſpended: So when the love of God bears ſway in the heart, all other love is ſuſpended, and is as nothing in compariſon of this love.

Chap. VIII.

Containing a ſharp Corrective to thoſe that do not love God.

Uſe 1. THis may ſerve for a ſharp Repreheniion to ſuch as have not a dram of love to God in their hearts : And are there ſuch Miſcreants alive ? He who loves not God, *aut lapis eſt*, *aut bellua*, he is a Beaſt with a mans head. Oh wretch, Doſt thou live upon God every day, yet not love him ? If one had a friend that fed him continually with money, and gave him all his allowance, were not he worſe than a *Barbarian*, that did not reſpect and honour that friend ? Such a friend is God, he gives thee thy breath, he beſtows a livelihood upon thee, and wilt thou not love him ? Thou wilt love thy Prince if he ſaves thy life, and wilt thou not love God who gives thee thy life ? What Load-ſtone ſo powerful to draw love, as the bleſſed Deity ? He is blind whom *Uſe* 1. Reproof.

beauty doth not tempt; he is sottish, who is not drawn with the Cords of love. When the body is cold, and hath no heat in it, it is a sign of death: That man is dead, who hath no heat of love in his soul to God. How can he expect love from God, who shews no love to him? Will God ever lay such a Viper in his bosome, as spits forth the poyson of malice and enmity against him?

This Reproof falls heavy upon the Atheists of this Age, who are so far from loving God, that they do all they can to spight him; *They declare their sin as Sodom*, Isa. 3. 9. *They set their mouth against the Heavens* †, in pride and blasphemy, and bid open defiance to God; These are Monsters in Nature, Devils in the shape of men: Let them read their doom, 1 *Cor.* 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha* *; that is, let him be accursed from God, till Christs coming to Judgment †; let him be heir to a curse while he lives, and at the dreadful day of the Lord, let him hear that heart-rending sentence pronounced against him, *Go thou cursed.*

† Psal. 73. 9.

* *Idem significat vox* הרם *apud Hebræos.*

† τὸ ἀνάθεμα παντελῶς τοῦ χριστοῦ ἀποκόπτει. *Chrysost.* de Anathem.

CHAP.

CHAP. IX.

Discovering the Signs, or Fruits of love to God.

Use 2. LEt us try our selves impartially, whether we are in the number of those that love God. For the deciding of this, (our love will be best seen by the Fruits of it) I shall lay down fourteen Signs, or Fruits of love to God, and it concerns us nearly to search, whether any of these Fruits grow in our Garden. *Use* 2. Tryal.

1. The first Fruit of love is, *musing of the mind upon God.* He who is in love, his thoughts are still upon the Object: He who loves God, is ravished and transported with the Contemplations of God, *Psal.* 139. 17. *When I awake, I am still with thee.* The thoughts are as travellers in the mind; *Davids* thoughts kept Heaven-Road, *I am still with thee.* God is the Treasure, and where the Treasure is, there is the heart. By this we may try our love to God: What are our thoughts most upon? Can we say we are ravished with delight when we think on God? Have our thoughts got wings? are they fled aloft? Do we contemplate Christ and Glory? Oh how far are 1. *Fruit* of love.

they from being lovers of God, who scarce ever think of God? *Psal.* 10. 4. *God is not in all his thoughts.* A sinner crowds God out of his thoughts; he never thinks of God, unless with horror, as the Prisoner thinks of the Judge.

2. *Fruit.* 2. The Second Fruit of love is, *desire of Communion*: Love desires familiarity and intercourse, *Psal.* 84. 2. *My heart and flesh cryeth out for the living God.* King *David* being debarred the House of God, where was the Tabernacle, (the visible token of his presence) he now breaths after God, and in an holy *Pathos* of desire, cryes out for the living God. Lovers would be parlying together. If we love God we prize his *Ordinances*, because there we meet with God: He speaks to us in his Word, and we speak to him in Prayer. By this let us examine our love to God. Do we desire intimacy of communion with God? Lovers cannot be long asunder. Such as love God, have an holy fondness, they know not how to be from him; they can want any thing but Gods presence; they can want health and friends, they can want a full Table, but they cannot want God: *Psal.* 143. 7. *Hide not thy face from me, least I be like them that go down into the Grave.* Lovers have their ἀπαθυμίαι, fainting fits: *David* was ready to faint away, and dye, when he had not a sight of God. They

who

who love God cannot be contented with having Ordinances, unless they may enjoy God in them; that were to lick the glass, and not the honey.

What shall we say to them who can be all their lives long without God? they think God may be best spared: They complain they want health and trading, but not that they want God. Wicked men are not acquainted with God; and how can they love who are not acquainted? nay, which is worse, they do not desire to be acquainted with God, *Job* 21. 14. *They say to God, depart from us, we desire not the knowledge of thy wayes.* Sinners shun acquaintance with God, they count his presence a burden; and are these Lovers of God? Doth that woman love her husband, who cannot endure to be in his presence?

3. The Third Fruit of love is *grief*. Where there is love to God, there is a grieving for our sins of unkindness against him. A Child that loves his Father cannot chuse but weep for offending him. The heart that burns in love, melts in tears: O that I should abuse the love of so dear a Saviour! Did not my Lord suffer enough upon the Cross, but must I make him suffer more? shall I give him more *Gall and Vinegar* to drink? How dis-loyal and dis-ingenious have I been? how have I grieved his Spirit, trampled upon his Royal Commands, sleighted 3. *Fruit.*

sleighted his Bloud? this opens a Vein of godly sorrow, and makes the heart bleed afresh. *Mat.* 26. 75. *Peter went out, and wept bitterly.* When *Peter* thought how dearly Christ loved him; he was taken up into the Mount of *Transfiguration*, Christ shewed him the Glory of Heaven in a Vision; now that he should deny Christ after he had received such signal love from him, this broke his heart with grief, *he went out, and wept bitterly.*

By this let us try our love to God: Are our hearts spiritual Lymbecks, dropping the water of godly tears? Do we grieve for our unkindnesses against God, our abuse of mercy, our non-improvement of Talents? How far are they from loving God, who sin daily, and their hearts never smite them! they have a Sea of sin, and not a drop of sorrow; they are so far from being troubled, that they make merry with their sins, *Jer.* 11. 15. *When thou dost evil, then thou rejoycest.* Oh wretch, did Christ bleed for sin, and dost thou laugh at it? These are far from loving God: Does he love his friend, that loves to do him an injury?

4. *Fruit.* 4. Another Fruit of love is *Magnanimity.* Love is valourous, it turns cowardise into courage: Love will make one adventure upon the greatest difficulties and hazards; *Amor nescit difficultates.* The fearful Hen will fly upon

upon a Dog or Serpent, to defend her young ones. Love doth infuse μεγαλόψυχον θυμόν, a ſpirit of Gallantry and Fortitude into a Chriſtian. He that loves God will ſtand up in his Cauſe, and be an Advocate for him: *Acts* 4. 20. *We cannot but ſpeak the things which we have ſeen and heard.* He who is afraid to own Chriſt, hath but little love to him. *Nicodemus* came ſneaking to Chriſt *by night*, John 3. 2. He was fearful of being ſeen with him in the day time. *Love caſts out fear.* As the Sun expels Fogs and Vapours; ſo doth Divine Love in a great meaſure expel carnal Fear. Doth he love God, that can hear his bleſſed Truths ſpoken againſt, and be ſilent? He who loves his friend, will ſtand up for him, and vindicate him when he is reproached. Doth Chriſt appear for us in Heaven, and are we afraid to appear for him on Earth? Love animates a Chriſtian; it fires his heart with zeal, and ſteels it with courage.

5. The fifth Fruit of love is, *ſenſibility*. If we love God, our hearts ake for the diſhonours done to God by wicked men: To ſee, not only the Banks of *Religion*, but *Civility*, broken down, and a Flood of wickedneſſe coming in; to ſee Gods Sabbaths prophaned, his Oath violated, his Name diſhonoured; if there be any love to God in us, we ſhall lay theſe things to heart. *Lot's* righteous ſoul was 5. *Fruit.*

vexed

vexed for the unclean converſation of the wicked, 2 Pet. 2. 17. He took the ſins of *Sodom*, and made Spears of them to pierce his own ſoul. How far are they from loving God, who are not at all affected with his diſhonour? if they have but Peace and Trading, they lay nothing to heart. A man who is dead drunk, though another be bleeding to death by him, he never minds, or is ſenſible: ſo, many being drunk with the wine of Proſperity, when the honour of God is wounded, and his Truths lye a bleeding, they are not ſenſible. Did men love God, they would grieve to ſee his Glory ſuffer, and Religion it ſelf become a Martyr.

6. *Fruit.* 6. The ſixth Fruit of love is, *Antipathy againſt ſin.* Fire purgeth the Droſſe from the Metal. The Fire of Love purgeth out ſin. *Hoſ.* 14. 8. *Ephraim ſhall ſay, what have I to do any more with Idols?* He that loves God, will have nothing to do with ſin, unleſſe to give battel to it. Sin is *Dei-cidium*, it ſtrikes not only at Gods *Honour*, but his *Being*. Doth he love his Prince, that harbours him who is a Traitor to the Crown? Is he a friend to God, who loves that which God hates * ? The love of God, and the love of ſin, cannot dwell together: The Affections cannot be carried to two contraries at the ſame time. A man cannot love health, and love poyſon too: ſo, one can-

* *Quomodo amas Deum, cum adhuc amas quod odit Deus?* Auſtin.

cannot love God, and ſin too. He who hath any ſecret ſin in his heart allowed, is as far from loving God, as Heaven and Earth are diſtant one from the other.

7. Another Fruit of love is, *Crucifixion.* He who is a Lover of God, is dead to the world, *Gal.* 6. 14. *I am crucified to the world*; I am dead to the honours and pleaſures of it. He who is in love with God, is not much in love with any thing elſe *: His love to God moves as the Sun in the Firmament, ſwiftly; but his love to the world, is as the motion of the Sun upon the Dial, which is very ſlow. The love of God, and the violent love of the world, are inconſiſtent *. 1 *John* 2. 15. *If any man love the world, the love of the Father is not in him.* Love to God ſwallows up all other love; as *Moſes*'s Rod ſwallowed up the *Egyptian* Rods. If a man could live in the Sun, what a ſmall Point would all the Earth be! So when a mans heart is raiſed above the world, in the admiring and loving God, how poor and ſlender are theſe things below! they ſeem as nothing in his eye. It was a ſign the Primitive Chriſtians did love God, their money did not lye near their heart, but they *laid down their money at the Apoſtles feet*, Acts 4. 35.

7. *Fruit.*

* *Cui Chriſtus dulceſcit, mundus amareſcit.* Bern.

* *Fortè eſt ut mors amor; ſicut mors violenter ſeparat animas a corpore, ita amor Dei violenter ſegregat hominem a mundano amore.* Iſidor.

Try by this your love to God. What ſhall we think of ſuch as have never enough of

the world? they have the dry Dropſie of Covetouſneſſe, thirſting inſatiably after riches, *Amos* 2. 7. *That pant after the duſt of the earth.* Never talk of your love to Chriſt (ſaith *Ignatius*) ὅταν τὸν κόσμον περιπατῇς, when you prefer the world before the *Pearl of price*; and are there not many ſuch who prize their gold above God? If they have a South-Land, they care not for the *water of life*; they will ſell Chriſt and a good Conſcience for money. Will God ever beſtow Heaven upon them, who ſo baſely undervalue him, preferring glittering duſt, before the glorious Deity? what is here in the Earth that we ſhould ſo ſet our hearts upon it? only the Devil makes us look upon it through a Multiplying Glaſſe. The world hath no real intrinſecal worth; it is but Paint and Alchymy. The world hath two Breaſts, the one Breaſt is dry, it is *vanity*; the other Breaſt runs blood, it is *vexation*.

8. *Fruit.* 8. The next Fruit of love is *fear*. In the Godly love and fear do kiſſe each other. There is a double fear ariſeth from love. 1. A fear of *diſpleaſing*. The Spouſe loves her husband, therefore will rather deny her ſelf, than diſpleaſe him. The more we love God, the more fearful we are of grieving his Spirit, *Gen.* 39. 9. *How then can I do this great wickedneſſe, and ſin againſt God?* When *Eudoxia* the Empreſſe threatned to baniſh *Chryſoſtome*,

Tell

Tell her (saith he) *I fear nothing but sin.* That is a blessed love which puts a Christian into an hot fit of *zeal*, and a cold fit of *fear*, making him shake and tremble, and not dare willingly to offend God.

2. A fear *mixed with jealousie*, 1 Sam. 4. 13. *Elies heart trembled for the Ark.* It is not said, his heart trembled for *Hophni* and *Phinehas*, his two sons, but his heart trembled for the *Ark*, because if the *Ark* were taken, then *the glory was departed.* He that loves God is full of fear least it should go ill with the Church; he fears least prophaness (which is the plague of Leprosie) should encrease, least Popery get footing, least God should go from a People. The presence of God in his Ordinances, is the beauty and strength of a Nation. The *Trojans* had the Image of *Pallas*, and they had an opinion that as long as that Image was preserved among them, they should never be conquered. So long as Gods presence is with a people, so long they are safe; but the soul inflamed in love to God, fears least the visible tokens of Gods presence should be removed.

By this Touch-stone let us try our love to God. Many fear least peace and Trading go, but not least God and his Gospel go; are these Lovers of God? He who loves God is more afraid of the losse of spiri-

tual

tual blessings than temporal. If the *Sun of Righteousnesse* remove out of our Horizon, what can follow but darknesse? What comfort can an Organ, or Antheme give, if the Gospel be gone? is it not like the sound of a Trumpet, or a Volley of shot at a Funeral?

9. *Fruit.* 9. If we are lovers of God, *we love that which God loves.* 1. We love Gods Word. *David* esteemed the Word; for the *sweetnesse* of it, above honey, *Psal.* 119. 103. and for the *value* of it, above gold, *Psal.* 119. 72. The Lines of Scripture are richer than the Mines of Gold. Well may we love the Word; it is the Load-Star that directs us to Heaven, it is the Field in which the *Pearl* is hid. That man who loves not the Word, but thinks it too strict, and could wish any part of the Bible torn out (as that Adulterer did the seventh Commandement) he hath not the least spark of love in his heart.

2. We love Gods day; we do not only keep a Sabbath, but love a Sabbath. *Isa.* 58. 13. *If thou call the Sabbath a delight.* The Sabbath is that which keeps up the face of Religion amongst us; this day must be consecrated as glorious to the Lord. The house of God is βασιλικὴ, the Palace of the Great King; on the Sabbath God shews himself there, through the Lattice. If we love

God,

God, we prize his day above all other dayes. All the week would be dark, if it were not for this day; on this day Manna falls double; now, if ever, Heaven-gate ſtands open, and God comes down in a golden ſhower: This bleſſed day the Sun of Righteouſneſſe riſeth upon the ſoul. How doth a gracious heart prize that day; which was made on purpoſe to enjoy God in?

3. We love Gods Laws. A gracious ſoul is glad of the Law, becauſe it checks his ſinful exorbitances. The heart would be ready to run wilde in ſin, if it had not ſome bleſſed reſtraints put upon it by the Law of God. He that loves God, loves his Law, the Law of repentance, the Law of ſelf-denyal. Many ſay they love God, but they hate his Laws, *Pſal.* 2. 3. *Let us break their bands aſunder, and caſt away their cords from us.* Gods precepts are compared to *cords*, they bind men to their good behaviour; but the wicked think theſe *cords* too ſtrait, therefore they ſay, *let us break them.* They pretend to love Chriſt as a *Saviour*, but hate him as a *Prince*. Chriſt tells us of his *yoak*, *Mat.* 11. 29. Sinners would have Chriſt put a Crown upon their head, but not a yoak upon their neck. He were a ſtrange King ſhould rule without Laws.

4. We love Gods picture, we love his Image ſhining in the Saints, 1 *John* 5. 1. *He that loves him that begat, loves him alſo that is begotten of him.* 'Tis poſſible to love a Saint, yet not love him *as* a Saint; we may love him for ſomething elſe, for his ingenuity, becauſe he is affable and bountiful. A beaſt loves a man, but not *quatenus homo*, *as* he is a man, but becauſe he feeds him, and gives him provinder. But to love a Saint *as he is a Saint*, this is a ſign of love to God. If we love a Saint for his Saint-ſhip, as having ſomething of God in him, then we love him in theſe four Caſes.

1. We love a Saint though he be poor. A man that loves gold, loves a piece of gold though it be in a rag: So though a Saint be in rags, we love him, becauſe there is *aliquid Chriſti*, ſomething of Chriſt in him.

2. We love a Saint though he hath many perſonal failings. There is no perfection here; in ſome, raſh anger prevails; in ſome, inconſtancy; in ſome, too much love of the world. A Saint in this life is like gold in the ore, much droſſe of infirmity cleaves to him, yet we love him for the grace that is in him. A Saint is like a fair face with a ſcar: We love the beautiful face of holineſſe, though there be a ſcar in it. The beſt Emerald hath its blemiſhes,

the

the brighteſt Stars their twinklings, and the beſt of the Saints have their failings. Thou that canſt not love another becauſe of his infirmities, how wouldſt thou have God love thee? haſt not thou good ſtore?

3. We love the Saints though in ſome leſſer things they differ from us. Perhaps another Chriſtian hath not ſo much light as thou, and that may make him erre in ſome things; wilt thou preſently un-Saint him, becauſe he cannot come up to thy light? Where there is union in *Fundamentals*, there ought to be union in *Affections*.

4. We love the Saints though they are perſecuted. We love precious Mettal though it be in the furnace. St *Paul* did bear in his body the *marks* of the Lord Jeſus, *Gal.* 6. 17. Thoſe marks were like the *Souldiers ſcar*, honourable. We muſt love a Saint as well in Chains, as in Scarlet. *Conſtantine* did kiſſe the hole of *Paphnuſius* his eye, becauſe he ſuffered the loſſe of his eye for Chriſt. If we love Chriſt, we love his perſecuted Members.

If this be to love God, when we love his Image ſparkling in the Saints, Oh then, how few Lovers of God are to be found! Do they love God, who hate them that are like God? Do they love Chriſts perſon, who are fill'd

a ſpirit of revenge againſt his people? How can that wife be ſaid to love her husband, that tears his picture? Surely *Judas* and *Julian* are not yet dead, their ſpirit lives in the world. Who are guilty but the innocent? What greater crime than holineſſe, if the Devil may be one of the grand Jury? Wicked men ſeem to bear great reverence to the Saints departed; they canonize dead Saints, but perſecute living. In vain do men ſtand up at the Creed, and tell the world, *They believe in God*, when they abominate one of the Articles of the Creed, namely, *The Communion of Saints*. Surely, there is not a greater ſign of a man ripe for Hell, than this, not onely to *want* grace, but to *hate* it.

10. Another bleſſed ſign of love, is, *to entertain good thoughts of God*. He that loves his friend conſtrues what his friend doth in the beſt ſence. 1 *Cor.* 13. 5. *Love thinketh no evill*. Malice interprets all in the *worſt ſence*; Love interprets all in the *beſt ſence*; it is an excellent Commentator upon Providence; *It thinks no evill*. He that loves God, hath a good opinion of God; though he afflicts ſharply, yet the ſoul takes all well. This is the Language of a gracious ſpirit: My God ſees what an hard heart I have, therefore drives in one Wedge of affliction after another,

ther, to break my heart; he knows how full I am of bad humors, how sick of a Plurisie, therefore lets me blood to save my life; this severe dispensation is either to mortifie some corruption, or to exercise some grace: How good is God that will not let me alone in my sins, but smites my body, to save my soul! Thus he that loves God, takes every thing in good part. Love puts a candid glosse upon all Gods actions. Thou who art apt to murmur at God, as if he had dealt ill with thee, be humbled for this; say thus with thy self, if I loved God more, I should have better thoughts of God. 'Tis Satan that makes us have good thoughts of our selves, and hard thoughts of God. Love takes all in the fairest sence, *it thinketh no evill.*

11. The eleventh Fruit of love is *Obedience*, *John* 14. 21. *He that hath my Commandements, and keepeth them, he it is that loveth me.* —— *Pater adsum, impera quid vis* ——*. 'Tis a vain thing to say we love Christs person, if we slight his Commands. Doth that Child love his Father, who refuseth to obey him †? If we love God, we will obey him in those things which crosse flesh and blood;

1. In things difficult.
2. In things dangerous.

1. In *things difficult.* As 1. In mortifying sin.

11 *Fruit.*
* *Plaut.*
† *Amare Deum, & obedire, duæ sunt alæ, quibus evolet ad cœlos, & insveharis ad sanctos, inseraris inter Angelos.* Auslin. de vis. mst.

sin. There are some sins which are not onely near to us as the garment, but dear to us as the eye; if we love God, we will set our selves against these, both in purpose and practise. 2. In forgiving our enemies. God commands us upon pain of death to forgive, *Eph.* 4. 32. *Forgiving one another* *. This is hard, 'tis crossing the stream; we are apt to forget kindnesses, and remember injuries; but if we love God, we will passe by offences. When we seriously consider how many Talents God hath forgiven us, how many affronts and indignations he hath put up at our hands, this makes us write after his Copy, and endeavour rather to bury an injury, than retaliate it.

* πρὸς τὴν ἐχθρὸν μηδέποτε ἀπεχθῶς ἔχε.

2. In *things dangerous*. When God calls us to suffer for him, we will obey. Love made Christ suffer for us; love was the Chain that fastned him to the Crosse: So if we love God, we shall be willing to suffer for him. Love hath a strange quality, it is the least suffering grace, and yet it is the most suffering grace: It is the least suffering grace in one sence; it will not suffer known sin to lye in the soul unrepented of, it will not suffer abuses and dishonours done to God, thus it is the least suffering grace; yet it is the most suffering grace, it will suffer reproaches, bonds, imprisonments,

ſonments, for Chriſts ſake, *Acts* 21. 13. *I am ready not onely to be bound, but to dye for the name of the Lord Jeſus.* 'Tis true, every Chriſtian is not a Martyr, but he hath a ſpirit of Martyrdome in him, he ſaith as *Paul* ἑτοίμως ἔχω *I am ready to be bound*, he hath a diſpoſition of mind to ſuffer, if God call. Love will carry men out above their own ſtrength. *Tertullian* obſerves how much the Heathen ſuffered for love to their Countrey. ——*Vicit amor Patriæ*——If the Spring-head of Nature riſeth ſo high, ſurely Grace will riſe higher. If love to their Countrey will make men ſuffer, much more ſhould love to Chriſt. 1 *Cor.* 13. 7. *Love endureth all things. Baſil* ſpeaks of a Virgin condemn'd to the fire, who having her life and eſtate offered her, if ſhe would fall down to the Idol, anſwered, *Let life and money go, welcome Chriſt* *. It was a noble and zealous ſpeech of *Ignatius*, *Let me* (ſaith he) *be groun'd with the teeth of wilde beaſts, if I may be Gods pure Wheat* †. How did divine affection carry the Primitive Saints above the love of life, and the fear of death? St *Steven* was ſtoned, St *Luke* hanged on an Olive Tree, St *Peter* crucified at *Hieruſalem* with his head downward ‡. Theſe divine *Hero's* were willing to ſuffer, rather than by their cowardiſe to make

* *Valeat vita, pereat pecunia.*

† δι' ὀδόντων θηρίων ἀλήθομαι ἵνα καθαρὸς ἄρτος εὑρεθῶ. Ignat.

‡ *Euſeb.*

the name of God ſuffer. How did St *Paul* rattle his Chain that he wore for Chriſt * ? he did glory in it, ὡς γύνη φιλόκοσμος as a woman that is proud of her Jewels, ſaith *Chryſoſtome*. And holy *Ignatius* did wear his Fetters as a Bracelet of Diamonds. *Heb.* 11. 35. *Not accepting deliverance.* They refuſed to come out of Priſon on ſinful terms, they preferred their innocency before their liberty.

* Act. 28. 20.

By this let us try our love to God, have we a ſpirit of Martyrdome ? Many ſay they love God, but how doth it appear ? they will not forgoe the leaſt comfort, or undergo the leaſt croſſe for his ſake. If Jeſus Chriſt ſhould have ſaid to us, I love you well, you are dear to me, but I cannot ſuffer, I cannot lay down my life for you, we ſhould have queſtioned his love very much ; and may not Chriſt ſuſpect us, when we pretend love to him, yet will endure nothing for him ? They who bear true affection to God, will according to their vow in Baptiſme, fight under his Banner to the death, and make Chriſts Crown flouriſh in their aſhes.

12 Fruit. 12. He who loves God, *will endeavour to make him appear glorious in the eyes of others.* Such as are in love will be commending, and ſetting forth the amiableneſſe of thoſe perſons whom they love. The Love-ſick Spouſe deſcribes

describes Christ in all his beauty, *Cant.* 5. 11, 13. *His head is as the most fine Gold, his cheeks are as a bed of Spices.* If we love God, we will spread abroad his excellencies, that so we may raise his fame and esteem, and may tempt others to fall in love with him. Love cannot be silent, we shall be as so many Trumpets, sounding forth the freeness of Gods Grace, the Transcendency of his Love, the Glory of his Kingdom. Love is like fire; where it burns in the heart, it will break forth at the lips, it will be elegant and pathetical in setting forth Gods praise: Love must have vent.

13. The Thirteenth Fruit of love is, *To long for Christs appearing.* 2 Tim. 4. 8. *Henceforth there is a Crowne of Righteousnesse laid up for me, and not for me onely, but for them which love Christs appearing.* Love desires union, *Aristotle* gives the reason, because joy flows from union. When our union with Christ is perfect in glory, then our joy will be full. He that loves Christ, loves his appearing. Christs appearing will be an happy appearing to the Saints. His appearing *now*, is very comfortable, when he appears for us as an Advocate, *Heb.* 9. 24. But the other appearing will be infinitely more, when he shall appear for us as our Husband; he will at that day

13 *Fruit.*

day bestow two Jewels upon us. 1. His love; a love so great and astonishing, that it is better felt than expressed. 2. His likeness, 1 *John* 3. 2. *When he shall appear, we shall be like him.* And from both these, *Love* and *Likeness*, infinite joy will flow into the soul. No wonder then he who loves Christ, longs for his appearance. Doth not the Bride long for the Marriage-day? *The Spirit and the Bride say come, even so come Lord Jesus*, Revel. 22. 17. By this let us try our love to Christ. A wicked man who is αὐτοκατάκριτος self-condemned, is afraid of Christs appearing, he wisheth he would never appear; but such as love Christ, are joyful to think of his coming in the Clouds; they shall then be delivered from all their sins and fears, they shall be acquitted before men and Angels, and shall be for ever translated into the Paradise of God.

14 *Fruit.* 14. *Love will make us stoop to the meanest offices.* Love is an humble grace, it doth not walk abroad in state, it will creep upon its hands, it will stoop and submit to any thing whereby it may be serviceable to Christ. As we see in *Joseph of Arimathea*, and *Nicodemus*, both of them Honourable Persons, yet one takes down Christs body with his own hands, and the other embalms it with sweet odours; it might seem much for persons of their

their rank to be employed in that service, but love made them do it. If we love God we shall not think any work too mean for us, wherein we may be helpful to Christs Members. Love is not squeamish, it will visit the sick, relieve the poor, wash the Saints wounds. The Mother that loves her child, is not coy and nice, she will do those things about her child, which others would scorn to do. He who loves God will humble himself to the meanest office of love to Christ and his Members. These are the fruits of love to God. Happy are they, who can find these Out-Landish Fruits growing in their souls.

CHAP. X.

An Exhortation to love God.

Use 3. THE third Use is of Exhortation, and it hath three Branches. 1. Let me earnestly perswade all, who bare the name of Christians, to become Lovers of God, *Psal.* 31. 33. *O love the Lord all ye his Saints.* There are but few that love God: Many give him an hypocritical kisse, but few love him. 'Tis not so easie to love God as most imagine. The *Affection* of love is natural,

Use 1. Exhortation. 1 *Branch.*

ral, but the *Grace* is not. Men are by nature θεοστυγεῖς *God-haters*, Rom. 1. 30. The wicked would flye from God; they would neither be under his rules, nor within his reach; they *fear* God, but do not love him. All the ſtrength in men or Angels, cannot make the heart love God: Ordinances will not do it of themſelves, nor Judgements; it is only the Almighty and Invincible power of the Spirit of God can infuſe love into the ſoul; this being ſo hard a work, it calls upon us for the more earneſt prayer and endeavour after this Angelical grace of love *. To excite and inflame our deſires after it, I ſhall preſcribe twenty Motives.

* *Impium eſt Deum non diligere, cui vicem rependere non poſſumus, etiamſi diligamus.* Auſtin

1. *Motiv.* 1. Without this all our Religion is vain. 'Tis not duty, but love to duty, God looks at; 'tis not how much we do, but how much we love. If a ſervant doth not his work willingly, and out of love, it is not accepted. Duties not mingled with love, are as burdenſom to God, as they are to us. *David* therefore counſels his ſon *Solomon* to ſerve God with a willing mind, 1 *Chron.* 28. 9. To do duty, without love, is not *ſacrifice*, but *penance*.

2. 2. Love is the moſt noble and excellent grace, it is a pure flame kindled from Heaven, by it we reſemble God who is *love*.

Believing

Believing and obeying do not make us like God, but by love we grow like him, 1 *John* 4. 16. Love is a grace doth most delight in God, and is most delightful to him. That Disciple which was most full of love, lay in Christs bosome. Love puts a verdure and lustre upon all the Graces: the Graces seem to be eclipsed, unlesse love shine and sparkle in them: Faith is not true, unless *it work by love*; the waters of repentance are not pure, unlesse they flow from the Spring of love. Love is the *savoury meat* God loves, it is the Incense makes all our Services fragrant and odoriferous; it is *Vinum aromaticum, the Spiced Wine, and the juice of the Pomgranate.*

3. Is any thing unreasonable that God requires? 'tis but our love; if he should ask our estate, or the fruit of our bodies, could we deny him? but he asks only our love; he would only pick this flower; is this an hard request? was there ever any debt so easily paid as this? we do not at all impoverish our selves by paying it. Love is no burden. Is it any labour for the Bride to love her Husband? Love is delightful; *Non potest amor esse, et dulcis non esse* *. 3.

* *Bern.*

4. God is the most adæquate and compleat object of our love: all the exellencies that 4.

lye

lye ſcattered in the creatures, are twiſted together, and united in him; he is a Magazine of bleſſings; he is Wiſdome, Beauty, Love, yea the quintellence of Goodneſſe; he is *Optimus Maximus*; there is nothing in God can cauſe a nauſeating or loathing; the Creature doth ſooner ſurfeit than ſatisfie; but there are freſh beauties ſparkling forth in God; the more we enjoy of him, the more we are raviſhed with delight.

There is nothing in God to dull our affections, or quench our love, no infirmity, no deformity, which do uſually weaken and cool love. There is that delicious ſweetneſſe in God, as may not only *entice*, but *command* our love. If there were more Angels in Heaven than there are, and all thoſe glorious Seraphims had an immenſe flame of love burning in their breaſts to eternity, yet could they not love God equivalently to that infinite perfection and tranſcendency of goodneſſe which is in him. Surely then here is enough to tempt us to fall in love with God; we cannot ſpend our love upon a better object.

5. Love doth facilitate Religion, it oyls the Wheels of the affections, and makes them more lively and cheerful in Gods ſervice; love takes off the tediouſneſs in duty. *Jacob* thought ſeaven years but little, for the love he

he did bear to *Rachel*. Love makes duty a pleasure. Why are the Angels so swift and winged in Gods service? it is because they love him. Love is never weary. He that loves Gold is never weary of telling it; and he that loves God, is never weary of serving him.

6. God desires our love. It were much for a King to desire the love of a woman that is deformed and leprous. We have lost our beauty, and stained our blood, yet the King of Heaven is a Suitor to us. What is there in our love that God should come a wooing for it? What is God the better for our love? he doth not want it, he is infinitely blessed in himself; if we deny him our love, he hath more sublime creatures who pay the cheerful tribute of love to him. God doth not need our love, yet he seeks it. 6.

7. God hath deserved our love; how hath he loved us! Our affections should be kindled at the fire of Gods love. What a miracle of love is it, that God should love us, when there was nothing in us lovely! *Ezek. 16. 6. When thou wast in thy blood, I said unto thee, live.* The time of our loathing, was the time of Gods loving. We had something in us to provoke fury, but nothing to entice love. What an Hyperbole of love was it to give Christ to us*? 7.

* *Si amor augeatur in fonte, necesse est & in fluxu.* Gulielm. Parisiens.

us*? That Christ should dye for sinners, God hath set all the Angels in Heaven a wondring at this love. St *Austin* saith, *The Crosse was a Pulpit, and the lesson Christ preached in it, was love.* O the living love of a dying Saviour! *per vulnera viscera* —— Me-thinks I see Christ upon the Crosse bleeding all over, me-thinks I hear him say to us, reach hither your hands, put them into my sides, feel my bleeding heart, see if I love you not? and will you not bestow your love upon me? will you love the world more than me? did the world appease the wrath of God for you? have not I done all this? and will you not love me? 'Tis natural to love where we are loved. Christ having set us a Copy of love, and written it in his Blood, let us labour to write after so fair a Copy, and imitate him in love.

8. 8. Love to God is the best self-love. 'Tis self-love to get the soul saved; by loving God we forward our own salvation: 1 *John* 4. 16. *He that dwelleth in love, dwelleth in God, and God in him.* And he is sure to dwell with God in Heaven, that hath God dwelling in his heart. So that to love God is the truest self-love; he that doth not love God, doth not love himself.

9. Love

9. Love to God evidenceth sincerity, *Cant.* 1. 4. *The upright love thee.* Many a child of God fears he is an Hypocrite; dost thou love God? When *Peter* was dejected in the sense of his sin, he thought himself unworthy that ever Christ should take notice of him, or employ him more in the work of his Apostleship; see how Christ goes about to comfort him, *Joh.* 21. 15. *Peter, lovest thou me?* As if Christ had said, Though thou hast denied me through fear, yet if thou canst say from thy heart thou lovest me, thou art sincere and upright. To love God is a better sign of sincerity, than to fear him. The *Israelites* feared Gods Justice, *Psal.* 78. 34. *When he slew them, they sought him, and enquired earnestly after God.* [redacted] all this to? vers. 36, 37. *Nevertheless, they did but flatter him with their mouth, and lyed to him with their tongue; for their heart was not right with him.* That repentance is no better than flattery, which ariseth only from fear of Gods Judgements, and hath no love mixed with it. Loving of God evidenceth that God hath the *heart*; and if the heart be his, that will command all the rest. 9.

10. By our love to God, we may conclude Gods love to us. 1 *John* 4. 9. *We love* 10.

him, because he first loved us. O saith the soul, if I knew God loved me, I could rejoyce; dost thou love God? then thou mayst be sure of Gods love to thee. As it is with Burning Glasses; if the Glass burn, it is because the Sun hath first shined upon it, else it could not burn: So if our hearts burn in love to God, it is because Gods love hath first shined upon us, else we could not burn in love. Our love is nothing but the reflex of Gods love.

11. 11. If you do not love God, you will love something else, either the *world* or *sin*; and are these worthy of your love? Is it not better to love God than these?

1. First, It is better to love God than the World, as [illegible]s in these eight particulars.

1. If you set your love on worldly things, they will not satisfie: You may as well satisfie your body with air, as your soul with earth, *Eccles.* 5. 10. *Job* 20. 22. *In the fulness of his sufficiency, he shall be in straits.* Plenty hath its penury. If the Globe of the world were yours, it would not fill. *Adam* had two sons, *Cain* and *Abel*: *Cain* signifies possession, *Abel* signifies vanity; to shew us that in all our possessions there is vanity; and

and will you set your love on that which will never give you content? is it not better to love God? he will give you that which shall satisfie, *Psal.* 17. *ult. When I awake, I shall be satisfied with thy likeness.* When I awake out of the sleep of death, and shall have some of the rayes and beams of Gods glory put upon me, I shall then be satisfied with his likeness.

2. If you love worldly things, they cannot remove trouble of mind; if there be a thorn gotten into the conscience, all the world cannot pluck it out. King *Saul* being perplexed in mind, all his Crown-Jewels could not comfort him, 1 *Sam.* 28. 15. —— But if you love God, he can give you peace when nothing else can *; he can turn the *shadow of death into the morning*, Amos 5. 8. He can drop in Christs blood, which is a cooling Julip; he can whisper his Love by the Spirit, and with one smile scatter all your fears and disquiets.

χρῆμα τῶν ἁπάντων τιμαλφέστατον ἡ ἀταραξία. *Cyril.*

3. If you love the world, you may love that which may hinder you from Heaven. Worldly contentments may be compared to the Waggons in an Army; while the Souldiers have been victualling themselves at the Waggons, they

have lost the Battel, *Mark* 10. 23. *How hardly shall they that have riches enter into the Kingdom of God?* Prosperity to many, is like the sail to the Boat, which quickly overturns it: So that by loving the world, you may love that which will endanger you *, but if you love God, there is no fear of losing Heaven; he will be a Rock to hide you, but not to hurt you: By loving him we come to enjoy him.

* *In hoc mundo viscosa omnia, & obsessa laqueis.*

4. You may love worldly things, and they cannot love you again. You love Gold and Silver, but your Gold cannot love you again; you love a picture, but the picture cannot love you again; you give away your love to the Creature, and receive no love back; but if you love God, he will love you again, *John* 14. 23. *If any man love me, my Father will love him, and we will come unto him, and make our abode with him.* God will not be behind-hand in love with us; for our drop we shall receive an Ocean.

5. When you love the world, you love that which is worse than your selves. The soul (as *Damascen* saith) is a sparkle of Celestial brightness, it carries in it an Idea and resemblance of God; while you love the World, you love that which

is

is infinitely below the worth of your ſouls. Will any one lay out coſt upon ſackcloth? when thou layeſt out thy love upon the world, thou layeſt out gold upon dung, thou hangeſt a Pearl upon a Swine, thou loveſt that which is inferiour to thy ſelf. As Chriſt ſpeaks in another ſence of the Fowls of the air, *Matth. 6. 26. Are not ye much better than they?* So I ſay of worldly things, *Are not ye much better than they?* You love a fair houſe, a beautiful picture; are not you much better than they? but if you love God, now you place your love on the moſt noble ſublime object, you love that which is better than your ſelves: God is better than the Soul, better than Angels, better than Heaven.

6. You may love the world, and have hatred for your love, *John* 15. 19. *Becauſe ye are not of the world, therefore the world hateth you.* Would it not vex one to lay out money upon a piece of ground, and inſtead of bringing forth Corn or Grapes, it ſhould yeild nothing but Nettles? Thus it is with all ſublunary things; we love them, and they prove Nettles to ſting. The world is a Step-mother, inſtead of giving the breaſt it draws out the ſword; we meet with nothing, but either diſ-

appointment or discourtesie, *Judg.* 9. 15. *Let fire come out of the Bramble, and devour the Cedars of Lebanon.* While we love the Creature, fire comes out of this Bramble to devour us: But if we love God, he will not return hatred for love, *Prov.* 8. 17. *I love them that love me.* God may chastise, but he cannot hate. Every Believer is part of Christ, and God can as well hate Christ as hate a Believer.

7. You may over-love the Creature. You may love Wine too much, Silver too much, but you cannot love God too much. If it were possible to exceed, excess here were a vertue; but it is our sin we cannot love God enough, *Ezek.* 16. 30. *How weak is thy heart?* So it may be said, How weak is our love to God? 'tis like water of the last drawing from the Still, which hath less Spirit in it. If we could love God far more than we do, yet it were not proportionable to his worth: So that there is no danger of excess in our love to God.

8. You may love worldly things, and they dye and leave you. *Riches take wings*, Relations drop away*. The *Romans* painted the vanity of worldly things in the form and shape of a man; in his right hand a *Rose*, in his left hand a *Lilly*, under

* Ἀν φαινόμενον αἰῶνιον. Ignat.

under his feet *Wormwood* : An Emblem of the world : The Rose is sweet, the Lilly fair, but both fading ; and under the feet *Wormwood* ; at death all the delights of the world will be bitter. There is nothing here abiding * ; the Creature hath a little honey in its mouth, but it hath wings, it will soon flie away ; ——*Vitæ primordium, mortis prodromum*——But if you love God, he is *a portion for ever*, Psal. 73. 26. As he is called a *Sun* for comfort, so a *Rock* for eternity, he abides for ever. Thus we see it is better to love God than the world.

* *Fuit tempus & avidissimos sui deserit, nec quod futurum est, meum est, nec quod fuit ; in puncto fugientis temporis pendeo, &c.* Senec. Epist 72.

Secondly, It is better to love God than sin. What is there in sin that any should love it * ? 1. Sin is a debt. *Forgive us our debts.* It is a debt which binds over to the wrath of God ; why should we love sin ? doth any man love to be in debt ? 2. Sin is a disease, *Isa.* 1. 5. *The whole head is sick.* And wilt thou love sin ? will any man hug a disease ? will he love his plague-sores ? 3. Sin is a pollution. The Apostle calls it ρυπαρία, *filthiness*, *James* 1. 21. It is compared to Leprosie, to poyson of Asps, to Vomit. Gods heart riseth against sinners, *Isa.* 11. 8. (*My soul* 2.

* ὅπου ἁμαρτία, ἐκεικειμῶν

loathed them. Sin is a mishapen Monster; lust makes a man brutish, malice makes him devillish. What is in sin to be loved? shall we love deformity? 4. Sin is an enemy. It is compared to a *Serpent*, *Prov.* 23. 32. It hath four stings, *Shame*, *Guilt*, *Horror*, *Death*. Will a man love that which seeks his death? Surely then 'tis better to love God than sin *. God will save thee, sin will damn thee; is not he bewitched who loves damnation?

δι' ἁμαρτίας αἱ κακώσει. *Olympiad.*

12. 12. The relation we stand in to God calls for love. There is near affinity, *Isa.* 54. 5. *Thy Maker is thy Husband*: And shall not a Wife love her Husband? He is full of tenderness; his Spouse is to him as the Apple of his Eye, he rejoyceth over her as the Bridegroom over the Bride, *Isa.* 62. 5. He loves the Believer as he loves Christ, *John* 17. *ult.* the same love for *quality*, though not *equality*. If God be an Husband, shall we not love him? Affinity requires affection. Either we must love God, or we give ground of suspicion that we are not yet married to him.

13. 13. Love is the most abiding grace. This will stay with us when other graces take their farewel. In Heaven we shall need

need no Repentance, because we shall have no sin; in Heaven we shall not need Patience, because there will be no affliction; in Heaven there shall need no Faith: Faith looks at things *unseen*, *Heb.* 11. 1. but then we shall see God *face to face*; and where there is *vision*, there needs no Faith.

But when the other Graces are out of date, love continues; and in this sence the Apostle saith, *Love is greater than Faith*, because it abides longest, 1 *Cor.* 13. 8. ἡ ἀγάπη οὐδέποτε πίπτει, *Charity never faileth.* Faith is the *Jacob's* Staff we walk with in this life, 2 *Cor.* 7. 5. *We walk by Faith*; but we shall set this *Jacob's* Staff at Heavens door, and only love shall enter. Thus love carries away the Crown from all the other graces. Love is the most long-lif'd grace, it is a blossom of Eternity. How should we strive to excel in this grace, which alone shall live with us in Heaven, and shall accompany us to the Marriage Supper of the Lamb?

14. Love to God will never let sin thrive in the heart. Some Plants will not thrive when they are near together, as the Laurel and Vine: The love of God withers sin: Though the *Old man* live, yet as a *sick man*, it is weak, and draws its 14.

its breath ſhort. Love, like the *water of Jealouſie*, makes the thigh of ſin to rot. The Flower of love kills the Weed of ſin; though ſin doth not dye perfectly, yet it dies daily. How ſhould we labour for that grace, which is the only *aqua-fortis* to deſtroy ſin.

15. 15. Love to God is an excellent means for growth of grace. 2 *Pet.* 3. *ult. But grow in grace.* Growth of grace is very pleaſing to God. Chriſt *accepts* the truth of grace, but *commends* the degrees of grace; and what can more promote and augment grace, than love to God? Love is like watering of the Root, which makes the Tree grow: Therefore the Apoſtle uſeth this expreſſion in his prayer, 1 *Theſ.* 3. 5. *The Lord direct your hearts into the love of God.* He knew this grace of love would nurſe and cheriſh all the graces.

16. 16. The great benefit which will accrue to us, if we love God, 1 *Cor.* 2. 9. *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* The Eye hath ſeen rare ſights, the Ear hath heard ſweet Muſick; *But eye hath not ſeen, nor ear heard, nor can the heart of man conceive, what God hath prepared for them that love him!* Such glorious rewards

wards are laid up, that (as *Austin* saith) Faith it self is not able to comprehend. God hath promised a Crown of life to them that love him, *James* 1. 12. This Crown encircles within it all blessedness, Riches, and Glory, and Delight; and it is a Crown that fades not away, 1 *Pet.* 5. 4. Thus God would bribe us to love him by rewards.

17. Love to God is Armour of proof against error. For want of hearts full of love, men have heads full of errour: Unholy Opinions are for want of holy Affections. Why are men given up to *strong Delusions*, but because *they received not the Truth in love?* 2 Thes. 2. 10, 11. The more we love God, the more we hate those Heterodox Opinions that would draw us off from God into Libertinism: The more a man loves health, the more he hates *Mercury*. 17.

18. If we love God, we have all winds blowing for us, every thing in the world shall conspire for our good: We know not what *fiery Tryals* we may meet with, but to them that Love God *all things shall work for good*: Those things which work *against* them, shall work *for them*; their Cross shall make way for a Crown; every Wind shall blow them to the heavenly Port. 18.

19. Want

19. 19. Want of love to God is the Ground of Apoſtacy. The Seed in the Parable which had no root, fell away: He who hath not the love of God rooted in his heart will fall away in time of temptation. He who loves God, will cleave to him, as *Ruth* to *Naomi*, *Ruth* 1. 16. *Where thou goeſt I will go, and where thou dyeſt I will dye.* But he who wants love to God will do as *Orpah* to her Mother-in-Law, ſhe kiſſed her, and took her farewel of her. That Souldier who hath no love to his Commander, when he ſees an opportunity he will leave him, and run over to the Enemies ſide. He who hath no love in his heart to God, you may prick him down for an Apoſtate.

20. 20. Love is the only thing, in which we can retaliate with God. If God be angry with us, we muſt not be angry again; if he chide us, we muſt not chide him again; but if God love us, we muſt love him again: There is nothing in which we can anſwer God again, but love; we muſt not give him word for word, but we muſt give him love for love. Thus we have ſeen twenty Motives to excite and enflame our love to God.

Queſt. *How ſhall we do to love God?*

Anſw.

Answ. 1. Study God: Did we study him more, we should love him more. Take a view of his superlative Excellencies *, his Holiness, his incomprehensible goodness: The Angels know God better than we, and clearly behold the splendour of his Majesty, therefore they are so deeply enamoured with him.

εἰ δύναιτο νοῆσαι τὸν Θεὸν, νοήσεις τὸ ἀγαθὸν ὑπερέραστον, καὶ ὑπερέρωτα πάντων. *Merc. Trismegist.*

2. Labour for an Interest in God, *Psal.* 36. 1. *O God, thou art my God*; That Pronoun *My*, is *suavissima amoris illecebra*, a sweet Load-stone to Love; a man loves that which is his own. The more we believe, the more we love: Faith is the Root, and love is the Flower that grows upon it, *Gal.* 6. 5. *Faith which worketh by love.*

3. Make it your earnest request to God that he will give you an heart to love him; * this is an acceptable request, sure, God will not deny it. When King *Solomon* asked wisdome of God, 1 *Kings* 3. 9. *Give therefore thy servant an understanding heart*: Vers. 10. *The speech pleased the Lord.* So when thou cryest to God, Lord, give me an heart to love thee, 'tis my grief I can love thee no more; O kindle this fire from Heaven upon the Altar of my heart; sure this prayer pleaseth the Lord, and he will pour of his Spirit upon thee, whose

* *Dilectio Dei, donum Dei.* Aust.

whose golden Oyl shall make the Lamp of thy Love burn bright.

2 *Branch* 2. I proceed to the second Branch of Exhortation: You who have love to God, labour to preserve it; let not this love dye, and be quenched. As you would have Gods love be continued to you, let your love be continued to him. Love, as fire, will be ready to go out: *Rev.* 2. 4. *Thou hast left thy first love.* Satan labours to blow out this flame, and through neglect of Duty we lose it. When a tender body leaves off cloaths, it is apt to get cold: so when we leave off duty, by degrees we cool in our love to God. Of all graces, Love is soonest apt to decay; therefore we had need be the more careful to preserve it. If a man hath a Jewel, he will keep it; if he hath Land of Inheritance, he will keep it; what care then should we have to keep this grace of Love? 'Tis sad to see professors declining in their love to God: Many are in a *spiritual consumption*, their Love is decaying.

There are four Signs, whereby Christians may know their love is in a Consumption.

1. When they have lost their taste. He that is in a deep Consumption, hath no taste; he finds not that savoury relish in his meat, as formerly:

formerly: So when Christians have lost their taste, they find no sweetness in a promise, it is a sign of a spiritual Consumption, 1 *Pet.* 2. 3. *If so be ye have tasted the Lord is gracious.* Time was, when they found comfort in drawing nigh to God; His Word was as the dropping honey, very delicious to the pallat of their soul: but now it is otherwise, they can taste no more sweetness in spiritual things, than in the *white of an Egg*, Job 6. 6. This is a sign they are in a Consumption; to lose the taste, argues the loss of the first love.

2. When Christians have lost their Appetite. A man in a deep Consumption, hath not that Stomack to his meat, as formerly. Time was when Christians did *hunger and thirst after righteousness*, they minded things of an heavenly aspect, the Grace of the Spirit, the blood of the Cross, the Light of Gods Countenance; they had a stomack to Ordinances, and came to them as an hungry man to a feast; but now the case is altered, they have no Appetite, they do not so prize Christ, they have not such strong affections to the Word, their hearts *do not burn within them*; a sad presage they are in a consumption, their love is decaying. It was a sign *Davids* natural strength was abated, when they cove-

red

red him with cloaths, and yet he gat no heat, 1 *Kings* 1. 1. So when men are plyed with hot Cloaths, I mean *Ordinances*, yet they have no heat of affection, but are cold, and ſtiff, as if they were ready to be laid forth; this is a ſign their firſt love is declined, they are in a deep Conſumption.

3. When Chriſtians grow more in love with the World, it argues the decreaſe of ſpiritual love. They were once of a ſublime Heavenly temper, they did ſpeak the *language of Canaan*; but now they are like the fiſh in the Goſpel, which had *money in its mouth*, Mat. 17. *ult.* they cannot liſp out three words, but one is about *Mammon*; their thoughts and affections (like Satan) are ſtill *compaſſing the earth*; a ſign they are going down the hill apace, their love to God is in a Conſumption. We may obſerve, when Nature decays and grows weaker, perſons go more ſtooping: And truly when the heart goes more ſtooping to the Earth, and is ſo bowed together, that it can ſcarce lift up it ſelf to an Heavenly thought, it is now ſadly declining in its firſt love. When Ruſt cleaves to Mettal, it doth not only take away the brightneſs of the Mettal, but it doth canker and

conſume

consume it : So when the earth cleaves to mens souls, it doth not only hinder the shining lustre of their graces, but it doth by degrees canker their graces.

4. When Christians make little reckoning of Gods Worship ; Duties of Religion are performed in a dead formal manner ; if they are not left *undone*, yet they are *ill done* ; this is a sad Symptom of a spiritual Consumption ; Remissness in Duty, shews a decay in our first love. The strings of a Viol being slack, the Viol can never make good musick : When men grow slack in Duty, they pray as if they prayed not, this can never make any harmonious sound in Gods Ears. When the spiritual Motion, like that of the Eighth Sphear, is slow and heavy, and the Pulse of the soul beats low, it is a sign Christians have *left their first love.* 4.

Let us take heed of this spiritual Consumption ; 'tis dangerous to abate in our love. Love is such a grace as we know not how to be without. A Souldier may as well be without his weapons, a Limner without his pensil, a Musician without his Viol, as a Christian can be without love. The body cannot want its natural heat. Love is to the soul,

as the natural heat is to the body, there is no living without it. Love doth influence the graces, it excites the affections, it makes us grieve for sin, it makes us cheerful in God; it is like oyl to the wheels; it quickens us in Gods service. How careful then should we be to keep alive divine love!

Quest. *How may we keep our love from going out?*

Answ. Watch your hearts every day; take notice of the first declinings in grace; observe your selves when you begin to grow dull and listless, and use all means for quickening; be much in prayer, meditation, holy conference. When the fire is going out you throw on fuel: So when the flame of your love is going out, make use of Ordinances, and Gospel-promises, as fuel to keep the fire of your love burning.

3 *Branch.* 3. Let me exhort Christians to encrease in love to God; let your love be boiled up higher, *Phil.* 1. 9. *And this I pray, that your love may abound,* μᾶλλον καὶ μᾶλλον. *more and more.* Our love to God should be as the light of the morning; first there is the *Crepusculum* or day-break, then it shines brighter to the full Meridian.

Meridian. They who have a few ſparks of love ſhould ἀναζωπυρεῖν blow up thoſe divine ſparks into a flame. A Chriſtian ſhould not be content with ſo ſmall a dram of grace, as may make him ſcruple whether he hath any grace or no, but ſhould be ſtill improving the ſtock. He who hath a little gold would have more; you who love God a little, labour to love him more. A godly man is like a dropſie man, the more grace he drinks in, the more he thirſts: He is contented with a very little of the world, yet he is never ſatisfied, but would have more of the Spirits influence, and labours to add one degree of love to another. To perſwade Chriſtians to put more Oyl to the Lamp, and encreaſe the flame of their love, let me propound theſe four divine Incentives.

1. The growth of love evidenceth the truth. If I ſee the Almond tree bud and flouriſh, I know there is life in the root. Paint will not grow; an hypocrite, who is but a picture, will not grow; but where we ſee love to God encreaſing and growing bigger (as *Eliſha's* cloud) we may conclude, it is true and genuine. 1.

2. By the growth of love we imitate 2.

the Saints in the Bible: Their love to God, like the *waters of the Sanctuary* did rise higher. The Disciples love to Christ at first was weak, *they fled from Christ*, but after Christs death it grew more vigorous, and they made an open profession of him. *Peters* love at first was more infirm and languid, he denied Christ, but afterwards how boldly did he preach him! *Acts* 4. 10. yea, when Christ put him to a trial of his love, *John* 21. 16. *Simon, loveſt thou me? Peter* could make his humble, yet confident appeal to Christ, *Lord thou knoweſt that I love thee.* Thus that tender plant which before was blown down with the wind of a temptation, now is grown into a Cedar, which all the powers of hell could not shake.

3. 3. The growth of love will amplifie the reward. The more we burn in love, the more we shall shine in glory: The higher our love, the heavier our Crown.

4. 4. The more we love God, the more love we shall have from him. Would we have God unbosom the sweet secrets of his love to us? would we have the smiles of his face, the kisses of his lips? Oh then let us strive for higher degrees

degrees of love. Saint *Paul* counted Gold and Pearl but dung for Christ, *Phil.* 3. 8. Yea, he was so inflamed in love to God, that he could have wished himself *accursed from Christ, for his Brethren the Jews*, Rom. 9. 3. Not that he could be accursed from Christ; but such was his fervent love, and pious zeal for the glory of God, that he would have been content to have suffered, even beyond what is fit to speak, if God might have had more honour.

Here was love screwed up to the highest pitch, that it was possible for a mortal to arrive at; and behold how near he lay to Gods heart! the Lord makes known the *Arcana Cœli*, he takes him up to Heaven a while, and lays him in his bosom, where he had such a glorious sight of God, and heard those ἄρρητα ῥήματα, *unspeakable words, which it is not lawful for a man to utter*, 2 *Cor.* 12. 4. Never was any man a loser by his love to God.

5. If our love to God doth not encrease, it will soon decrease: If the fire be not blown up, it will quickly go out. Therefore Christians should 5.

above all things endeavour to cherish and excite their love to God. This Exhortation will be out of date when we come to Heaven, for then our light shall be clear, and our love perfect; but now it is in season to exhort, that our love to God may abound *yet more and more*.

EFFE-

EFFECTUAL CALLING.

CHAP. XI.

Concerning Effectual Calling.

THE second Qualification of the persons to whom this priviledge in the Text belongs, is, They are *the called of God*: All things shall work for good τοῖς κλητοῖς, *to them who are called*. Though this word [*called*] be placed in *order* after loving of God, yet in *nature* it goes before it: Love is first *named*, but not first *wrought*; we must be *called* of God, before we can *love* God. 2.

Calling, is made in the 30. verse of this Chapter, the middle link of the golden chain of Salvation; it is placed between Predestination and Glorification; and if we have this middle link fast, we are sure of the two other ends of the Chain. For the clearer illustration of this, there are six things observable.

SECTION I.

A Distinction about Calling.

1. I Shall lay down a *Distinction*. There is a twofold *call*. 1. An *outward call*, which is nothing else but Gods blessed tender of grace in the Gospel, his parlying with sinners, when he woes them to come in and accept of mercy: Of this our Saviour speaks, *Mat.* 20. 16. *Many are called, but few chosen.* This external call is insufficient to salvation, yet sufficient to leave men without excuse.

2. There is an *inward call*, when God doth wonderfully over-power the heart, and draw the will to embrace Christ; This is, as Saint *Austine* speaks, *Vocatio alta, & efficax*, an *Effectual call*. God, by the outward call, blows a Trumpet in the ear; by the inward call, he opens the heart, as he did the heart of *Lydia*, *Acts* 16. 14. The outward call may bring men to a *profession* of Christ, the inward call brings them to a *possession* of Christ: The outward call doth curb a sinner, the inward call doth change him.

SECT.

SECTION II.

Our deplorable condition before we are called.

2. WHat we are before this call. 1. We are in a ſtate of vaſſalage. Before God calls a man, he is at the Devils call. If he ſaith go, he goes: The deluded ſinner is like the Slave that digs in the *Mine*, hews in the Quarry, tugs at the Oar; he is at the command of Satan, as the Aſs is at the command of the Driver. 2. We are in a ſtate of darkneſs, *Epheſ.* 5. 8. *Ye were ſometimes darkneſs.* 1. Darkneſs is very diſconſolate. A man in the dark, is full of fear, he trembles every ſtep he takes. 2. It is dangerous: He who is in the dark, may quickly go out of the right way, and fall into Rivers and Whirlpools; So in the dark of ignorance, we may quickly fall into the Whirl-pool of Hell. 3. Before we are ſavingly called, we are in a ſtate of impotency, *Rom.* 5. 6. ἡμῶν ἀσθενῶν, *When we were without ſtrength*: No ſtrength to reſiſt a temptation, or grapple with a corruption; ſin *cut the lock*

2. *Nihil dulcius ſervitute.* Cic.

where

where our ſtrength lay. Nay, there is not only impotency, but obſtinacy, *Acts* 7. 51. *Ye do alwayes reſiſt the Holy Ghoſt.* Beſides indiſpoſition to good, there is oppoſition. 4. We are in a ſtate of pollution, *Ezek.* 16. 6. *I ſaw thee polluted in thy blood.* The phanſie mints earthly thoughts, the heart is the Devils Forge, where the ſparkles of luſt flye. 5. We are in a ſtate of damnation; we are born under a ſad Planet, 1 *John* 3. 36. *The wrath of God abideth on us.* This is our condition before God is pleaſed by a merciful *call* to bring us near to himſelf, and free us from that miſery in which we were before ingulphed.

SECT. III.

The Means of our bleſſed Call.

3. 3. THe means of our *Effectual call.* The ordinary means which the Lord uſeth in calling us, is not by raptures and revelations, as the *Familiſts* hold, but is,

1. Partly by his *Word*, which is *Virga virtutis, The Rod of his ſtrength*, Pſal. 110. 2. The voyce of the Word is Gods call to us; therefore he is ſaid [*now*] to ſpeak to us from Heaven, *Heb.* 12. 25. that is, in the

the Ministry of the Word. When the Word calls from sin, it is as if we heard a voyce from Heaven.

2. Partly by his *Spirit*; this is the *loud call*. The Word is the *instrumental* cause of our conversion, the Spirit is the *efficient*. The Ministers of God are only the pipes and Organs; it is the Spirit blowing in them, that doth effectually change the heart, *Acts* 10. 44. *While Peter spake, the Holy Ghost fell on all them that heard the Word**. It is not the Husbandmans industry in plowing and sowing, will make the ground fruitful, without the early and latter rain. So it is not the seed of the Word will effectually convert, unless the Spirit put forth its sweet influence, and drops as rain upon the heart: Therefore the help of Gods Spirit is to be implored, that he would put forth his powerful voice, and awaken us out of the grave of unbelief. If a man knock at a gate of Brass, it will not open; but if he come with a key in his hand, it will open: So when God, who hath *the key of David* in his hand*, comes, he opens the heart, though it be never so fast locked against him.

* *Nisi spiritus adsit cordi audientis, inanis est labor docentis.*

* Rev. 3. 7.

SECT.

SECTION IV.

Gods Method in calling Sinners.

4. 4. THe Method God uſeth in calling of ſinners. The Lord doth not tye himſelf to a way, or uſe the ſame order with all; he comes

1. Sometimes in the *ſtill voyce*. Such as have had godly Parents, and have ſat under the warm Sun-ſhine of Religious education, know not many times *how* or *when* they were called; the Lord did ſecretly and gradually inſtill grace into their hearts, as the dew falls inſenſibly in drops; they know by the Heavenly effects, that they are called, but the time or manner they know not. The finger moves on the Dial, but we are not ſenſible when it moves. Thus God deals with ſome.

2. Others are more ſtubborn and knotty ſinners, and God comes to them in a *rough wind*; he uſeth more wedges of the Law to break their hearts; he deeply humbles them, and ſhews them they are damned without Chriſt; then, having ploughed

ploughed up the fallow ground of their hearts by humiliation, he sows the seeds of consolation; he presents Christ and mercy to them, and draws their wills, not only to accept Christ, but passionately to desire, and fiducially to rest upon him. Thus he wrought upon *Paul*, and called him from a Persecutor to a Preacher. This call, though it be more visible than the other, yet not more real. A Fontinel may be made in the body as well by corrosive as incision. Gods Method in calling sinners may vary, but the effect is still the same.

SECTION V.

The properties of the divine call.

5. THe Properties of this call. 1. It is a sweet call. God doth so call as he doth allure; he doth not force, but draw. The freedom of the will is not taken away, but the stubbornness of it is conquered *, *Psal.* 100. 3. *Thy people shall be a willing people in the day of thy power.* After this call there are no more disputes, the soul readily obeys Gods call: As when Christ called *Zacheus* he 5.

* *Actio hæc non fit coactio; Deus non torquet, sed trahit.*

he did joyfully embrace him into his heart and house.*

* μὴ βουλομένους οὐ βιάζεται ὁ θεὸς ἄλλα ἕλκει.

2. It is an holy call. 2 *Tim.* 1. 9. *Who hath called us with an holy calling.* This call of Gods calls men out of their sins; by it they are consecrated and set apart for God. The Vessels of the Tabernacle were taken from common, and set apart to an holy use; so they who are effectually called, are separated from sin, and consecrated to Gods service. The God whom we worship is holy, the work we are imployed in is holy, the place we hope to arrive at is holy; all this calls for holiness. A Christians heart is is to be the Presence-Chamber of the Blessed Trinity; and shall not *Holiness to the Lord* be written upon it? Believers are Children of God the Father, Members of God the Son, Temples of God the Holy Ghost; and shall not they be holy? Holiness is the Badge and Livery of Gods people, *Isa.* 63. 18. עם־קדשך *The people of thy holiness.* As chastity distinguisheth a vertuous woman from an harlot: So holiness distinguisheth the Godly from the wicked. It is an *Holy calling*: Let not any man say he is called of God, that lives in sin. Hath God called thee to be a Swearer, to be a Drunkard? Nay, let not the moral person

ſon ſay he is effectually called: What is civility without ſanctity? It is but a dead carkaſs ſtrawed with flowers. The Kings picture ſtamped upon Braſs will not go current. The civil man looks as if he had the King of Heavens Image ſtamped upon him; but he is no better than counterfeit mettal, which will not paſs for current with God.

3. It is an irreſiſtible call. When God calls a man by his grace, he cannot but come. You may reſiſt the Miniſters call, but you cannot reſiſt the Spirits call: The Finger of the bleſſed Spirit can write upon an heart of ſtone, as once he wrote his Laws upon Tables of ſtone. Gods words are *Verba creativa*, Creating words; when he ſaid, *Let there be light*, there was light; and when he ſaith, *Let there be faith*, it ſhall be ſo. When God called *Paul*, he anſwered to the call, *Acts* 26. 19. *I was not diſobedient to the Heavenly viſion* *. God rides forth conquering in the Charet of his Goſpel; he makes the blind eye ſee, and the ſtony heart bleed. If God will call a man, nothing ſhall *ponere obicem*, or lie in the way to hinder; difficulties ſhall be untied, the Powers of Hell ſhall diſband, *Rom.* 9. 19. *Who hath reſiſted his will?* God bends the Iron ſinew, and cuts aſunder

* Παυρίδες forth conquering in the Charet of his Goſpel; he makes the blind eye ſee, and the ſtony heart bleed. If God will call a man, nothing ſhall *ponere obicem*, or lie in the way to hinder; difficulties ſhall be untied, the Powers of Hell ſhall diſband, *Rom.* 9. 19. *Who hath reſiſted his will?* God bends the Iron ſinew, and cuts aſunder *Chryſ.*

der the *Gates of Braſs*, *Pſal.* 107. 16. When the Lord toucheth a mans heart by his Spirit, all proud imaginations are brought down, and the Fort-Royal of the Will yeilds to God. I may allude to that, *Pſal.* 114. 5. *What ailed thee, O thou Sea, that thou fleddeſt? and thou Jordan, that thou wert driven back?* The man that before was as a raging Sea, foaming forth wickedneſs, now on a ſudden he flyes back and trembles, he falls down as the *Jaylor*, *What ſhall I do to be ſaved?* What *ailes thee, O Sea?* What ailes this man? the Lord hath been effectually calling him, he hath been a working a work of grace, and now his ſtubborn heart is conquered by a ſweet violence.

4. It is an high calling, *Phil.* 3. 14. *I preſs toward the mark, for the price of the high calling of God.* It is an high calling; 1. Becauſe we are called to high exerciſes of Religion; to dye to ſin, to be crucified to the world, to live by faith, to *have fellowſhip with the Father*, 1 Joh. 1. 3. This is an high calling, here is a work too high for men in a ſtate of nature to perform. 2. It is an high *calling*, becauſe we are called to high Priviledges, to Juſtification and Adoption, to be made *Co-heirs with Chriſt* *. He that is effectu-

* Rom. 8. 17. συγκληρονόμοι Æternæ vitæ & gloriæ participes; aperiuntur, hic nobis limpidiſſimi fontes, &c. Beza.

ally

ally called is higher then the Princes of the earth.

5. It is a gracious *call*, it is the fruit and product of free-grace. That God should call some, and not others; *some taken, and others left*; one called who is of a more rugged morose disposition, another of acuter parts, of a sweeter temper, rejected, here is free-grace: That the poor should be *rich in faith, heirs of of a Kingdom, Jam.* 25. And the Nobles, and Great ones of the world for the most part reprobated, 1 *Cor.* 1. 26. *Not many Noble are called.* What is this free and rich grace? *Mat.* 11. 26. *Even so Father, for so it seemed good in thy sight.* That in the same Sermon one should be effectually wrought upon, another, no more moved then a dead man with the sound of Musick; that one should hear a Spirits voyce in the Word, another not hear it; that one should be softned and moistned with the influences of Heaven; another, like *Gideons dry fleece* hath no dew upon him; behold here distinguishing grace! The same affliction converts one, hardens another? affliction to one, is as the bruising of Spices, which cast forth a fragrant smel; to the other is as the stamping of Weeds in a Mortar, which are more unsavoury; whence is this, but the εὐδοκία, the free-grace of God? It is a *gracious calling*, it is all enameld and inter-woven

with free-grace, *Si cogitare cœperis O anima mea, quot, & quales sint qui hanc quæ tibi data est gratiam consequi non potuerunt; audisti certe quod multæ gentes pertransierunt, quæ omnes sine cognitione Dei in interitum sempiternum dilapsæ sunt omnibus illis redemptor tuus te prætulit, gratiamque ejus largitus est; & quare hoc? nullam præter salvatoris Charitatem, invenire poteris Causam; elegit te in omnibus, assumpsit te ex omnibus, amavit te pre omnibus, ut memoriale ejus semper esset apud te* *.

* *Austin.*

6. It is a glorious call, 1 *Pet.* 5. 10. *Who hath called us into his eternal Glory.* We are called to the glorious enjoyment of the ever-blessed God: As if a man were called out of a Prison to sit upon a Throne. *Quintus Curtius* writes of one, who digging in his Garden was called to be King. Thus God calls us *to Glory and Vertue*, 2 Pet. 1. 3. First, to Vertue, then to Glory. At *Athens* there were two Temples, the Temple of Vertue, and the Temple of Honour; and no man could go to the Temple of Honour, but through the Temple of Vertue. So God calls us first to *Vertue*, and then to *Glory*. What is the glory among men, which most so hunt after, but a feather blown in the Air? what is it to the *weight of glory*? Is there not great reason we should follow God's call? He calls to preferment; can there be any loss or prejudice in this?

this? God would have us part with nothing for him, but that which will damn us if we keep; he hath no design upon us, but to make us happy; he calls us to salvation, he calls us to a Kingdome: Oh how should we then, with *Bartimeus*, throw off our ragged coat of sin, and follow Christ when he calls!

7. It is a rare call; but few are savingly called, *Matth.* 22. 14. *Few are chosen*: Few, not *Collectively*, but *Comparatively*. The word ἐκλεκτὸν to *call*, signifies to choose out some from among others. Many have the light brought to them, but few have their eyes anointed to see that light, *Rev.* 3. 4. *Thou hast ὀλίγα ὀνόματα few Names in Sardis that have not defiled their Garments*. The Devil hath the Vintage, God hath onely a few gleanings. How many Millions sit in *the Region of darkness*? and in those Climates where the Sun of Righteousness doth shine, many there are, who receive the *light* of the Truth, not the *love*. There are many Formalists, but few Believers. There is something looks like Faith, which is not. The *Cyprian* Diamond (sayes *Pliny*) sparkles like the true Diamond, but it is not of the right kind, it will break with the hammer: So the Hypocrites faith will break with the hammer of Persecution. But few are truly called. The number of precious stones are few to the number of gravel-stones. Most men shape

their Religion according to the fashion of the times; they are for the Musick and the Idol, *Dan.* 3. 7. The serious thoughts of this, would make us *work out salvation with fear*, and labour to be in the number of those few, whom *God* hath translated into a state of grace.

8. It is an unchangeable call, *Rom.* 11. 9. *The Gifts and calling of God are* χαρίσματα ἀμεταμέλητα, *without Repentance*; that is (as a learned Writer saith) those gifts which flow from Election *. When *God* calls a man, he doth not repent of it: *God* doth not as many freinds, love one day, and hate another; or as Princes, who make their Subjects favourites, and then throw them in Prison. This is the blessedness of a Saint, his condition admits of no alteration. *Gods call* is founded upon his *decree*, and his decree is immutable. Acts of grace cannot be reversed. God blots out his peoples *sins*, but not their *names*. Let the world ring changes every hour, a believers condition is fixed and unalterable.

Willet.

SECT. VI.

Shewing the end of Effectual Calling.

6. C. THE end of our *Heavenly Calling*, and that is the honour of the High God, *Eph.*

Eph. 1 12. *That we should be to the praise of his glory.* He that is in the state of nature, is no more fit to honour God, then a Bruit is to put forth acts of Reason. A man before conversion continually reflects dishonour upon God. As black vapours which arise out of Fenny Moorish grounds do cloud and darken the Sun. So out of the natural mans heart arise black vapours of sin, which cast a cloud upon Gods glory. The sinner is versed in Treason, but understands nothing of Loyalty to the King of Heaven. I, but there are some whom the lot of Free-grace falls upon, and these shall be taken as Jewels from among the Rubbish, and be *effectually called*, that they may lift up Gods name and honour in the world. The Lord will have some in all Ages, who shal oppose the corruptions of the times, bear witness to his truths convert sinners from the errour of their ways. He will have his Worthies, as King *David* had. They who have been Monuments of Gods mercies, will be Trumpets of his praise.

Chap. XII.

Two Inferences drawn from the Proposition.

1. IT shews us the necessity of effectual calling; without it there is no going to 1.

Heaven: We must be *made meet for the inheritance*, Col. 1. 12. As God makes Heaven fit for us, so he makes us fit for Heaven; and what gives this ideneity and meetness, but effectual Calling? A man remaining in the filth and rubbish of nature, is no more fit for Heaven, than a dead man is fit to inherit. The *High Calling* is not a thing arbitrary, or indifferent, but as needful as salvation; yet, alas, how is this one thing needfull neglected! Most men, like the people of *Israel*, wander up and down *to gather straw*, but mind not evidences of their effectual Calling.

2 *Branch.* 2. Take notice what a mighty power God puts forth in Calling of sinners! God doth so *call* as *draw*, John 6. 44. Conversion is stiled a *Resurrection*, Rev. 20. 6. *Blessed is he that hath part in the first Resurrection*; that is a rising from sin to grace. A man can no more convert himself, than a dead man can raise himself. It is called a Creation, *Col.* 3. 10. To create is above the power of nature.

Object. But say the *Arminians*, the Will is not dead, but sleepeth, and God by a moral perswasion does onely awaken us, and then the will can obey Gods call and move of it self to its own conversion.

Answ. To this I answer, Every man is by sin bound in fetters. *Acts* 8. 23. *I perceive thou art in the bond of iniquity.* A man that is in fetters if

you

you use arguments, and perswade him to go, is that sufficient? there must be a beating off his fetters, and setting him free, before he can walk: So it is with every natural man, he is fettered with corruption; now the Lord by converting grace must file off his fetters, nay, give him legs to run too, or he can never obtain salvation.

CHAP. XIII.

Exhorting to the heavenly Calling.

2. LAbour to clear this to your own souls, that you are savingly called, 2 *Pet.* 1. 10. *Give diligence to make your calling sure.* This is the great business of our lives, to get sound evidences of our *effectual calling*. Acquiesce not in outward priviledges, do not cry as the Jews, *The Temple of the Lord*; rest not in Baptism; what is it to have the Water, and want the Spirit? Be not content that you were born within the sound of *Aarons* Bells, that Christ hath been preached to you; Satisfie not your selves with an empty profession; all this may be, and yet you are no better than blazing Comets; but labour to evidence to your souls that you are *called of God*: Be not *Athenians* to enquire, News, what is the state and complexion of the times? what are the effects of such

an Eclipse? what changes are like to happen in such a year? what is all this if you are not *effectually called*? what if the times should have a fairer aspect? what though *glory did* Psal. 35. 9. *dwell in our Land*, if grace doth not dwel in our hearts? Oh my Brethren, when things are dark without, let all be clear within, *Give diligence to make your calling sure*; 'tis both feasible and probable, God is not wanting to them that seek him; let not this great business hang in hand any longer. If there were controversie about your Land, you would use all means to clear your Title; and is salvation nothing? will not you clear your Title here? Consider how sad your 1. case is if you are not *effectually called*.

1. You are strangers to God; The Prodigal went into a far Country, *Luk.* 15. 13. to imply that every sinner before conversion is *a far off* from God, *Ephes.* 2. 12. *At that time ye were without Christ, strangers to the Covenants of Promise.* Men dying in their sins have no more right to Promises than strangers have to the right Privileges of free-born Citizens. If you are strangers, what language can yo expect 2. from God, but this, *I know you not*?

2. If you are not *effectually called*, you are enemies, *Col.* 1. 21. *Alienated and enemies.* There is nothing in the Bible you can lay claim to but the threatings: you are heirs to all the plagues written in the Book of God: Though you may resist the Commands of the Law, you

cannot flye from the Curses of the Law. Such as are enemies to God, let them read their doom. *Luke* 19. 27. *But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.* Oh therefore, how nearly doth it concern you, to make your *calling* sure? How miserable and damnable will your condition be, if Death call you, before the Spirit call you!

Quest. 1. But is there any hope of my being called? I have been a great sinner.

Answ. Great sinners have been called. *Paul* was as bloody a persecutor, as ever *Domitian* or *Julian*; yet he was called *. Some of the Jews, who had an hand in crucifying Christ, were called. God loves to display the Flag of Free-grace to sinners. Therefore be not discouraged; you see a golden Cord let down from Heaven, for poor trembling souls to lay hold upon.

* μήτε ὁ πρὸς τὴν πυθμένα τῆς κακίας κατελθὼν ἀπελπίζετο ἑαυτοῦ τὴν σωτηρίαν. *Chrysost.*

Quest. 2. But how shall I know that I am *effectually called?*

Answ. 1. He who is *savingly called*, is called out of himself; not onely *sinful self*, but *righteous self*; he denies his duties and moral endowments, *Phil.* 3. 9. *Not having mine own righteousness.* He whose heart God hath touched by his Spirit, lays down the Idol of Self-righteousness at Christs feet for him to tread upon; he useth morality, and Duties of Pie-

y,

ty, but doth not trust to them. *Noah's* Dove made use of her wings to flye, but trusted to the Ark for safety. This is excellent, when a man is called out of himself. This self-renunciation is (as *Austin* saith) *Primus ad fidem aditus*, the first step to saving faith.

2. 2. He who is *effectually called* hath a visible change wrought; not a change of the *faculties*, but of the *qualities*; he is altered from what he was before; his *body* is the same, but not his *mind*; he hath *another spirit* *, he is *alter idem*. *Paul* was so changed after his conversion, that people did not know him, *Acts* 9.21. Oh what a Metamorphosis doth grace make! 1 *Cor.* 6. 11. *And such were some of you; but ye are sanctified, but ye are justified* *. Grace is the true *Verticordia*, it turns the heart. In *effectual calling* there is a threefold change wrought.

* Numb. 14. 24.

* Abluti a sordibus peccatorum Sanctificati per renovationem interioris hominis. Clarius.

1. 1. There is a change wrought in the *Understanding*: Before, there was ignorance, *darkness was upon the face of the deep*, but *now* there is light, *Eph.* 5. 8. *Now ye are light in the Lord.* The first work *God* made was light; so it is in the new Creation; he who is savingly called, saith as that man in the Gospel, *John* 9. 25. *Whereas I was blind, now I see.* He sees that evil in sin, and excellency in the ways of God, as he never saw before. Indeed this light which the blessed spirit brings may well be called θαυμαστὸν φῶς, *a marvelous light*, 1 *Pet.* 2 9. *That*

ye

ye should shew forth the praises of him who hath called you into his marvelous light *. It is a marvelous light in six respects, 1. Because it is strangely conveyed; it doth not come from the Cælestial Orbs, where the Planets are, but from the Sun of Righteousness. 2. It is marvelous in the effect: This light doth that which no other light can, it makes a man see himself blind. 3. It is a marvelous light, because it is more penetrating; other light may shine upon the face, this light shines upon the heart, and enlightens the Conscience, 2 *Cor.* 4. 6.——

Inseritur θαυμάστιν ad denotandam hujus lucis excellentiam. Grot.

4. It is a marvelous light, because it sets those that have it a marveling; they marvel at themselves, how they could be contented so long without it; they marvel that their eyes should be opened, and not others; they marvel that notwithstanding they hated and opposed this light, yet it should shine in the Firmament of their souls. This is that the Saints will stand wondring at to all eternity. 5. It is a marvelous light, because it is more virtual than any other; it doth not onely enlighten, but quicken, it makes alive those who *were dead in trespasses and sins*; therefore it is elegantly called *Lumen vita, the light of life, John* 8. 12.——

6. It is a marvelous light, because it is the beginning of the everlasting light. The light of grace is the morning-star which ushers in the Sun-light of glory.

Now

Now then Christian, Canst thou say, that this marvelous light of the Spirit hath dawned upon thee? when thou wert inveloped in ignorance and didst neither know *God* nor thy self, suddenly, *A light from Heaven shined round about thee.* This is one part of that blessed change which is wrought in the *effectual calling.*

2. 2. There is a change wrought in the *Will* *Rom.* 7. 18. *To will is present with me.* The Will which before opposed Christ, now embraceth him; the Will which was an Iron Sinew, now is like melting Wax, it readily receives the stamp and impression of the holy Ghost. The Will as the *Primum Mobile*, moves heavenward, and carries all the Orbs of the affections along with it. The regenerate Will answers to every call of God, as the Eccho answers to the voyce, *Acts* 9. 6. *Lord, what wilt thou have me to do?* The Will now becomes a Volunteer, it lifts it self under the Heb. 2. 10. *Captain of Salvation* *. Oh what an happy change is wrought here! before Will kept Christ out, now it keeps sin out.

3. 3. There is a change in the *Conversation.* He who is called of God, walks directly contrary to what he did before; he walked before in envy, and malice, now he walks in love; before he walked in pride, now in humility: The Current is carried quite another way, *Acts*

23. 1. *I have lived in all good Conscience.* As in the heart their is a *New-birth*, so in the life a *New Edition*, Thus we see what a a mighty change is wrought in such as are called of God.

How far are they from this *effectual call*, who never had any change! They are the same they were forty, fifty years ago, as proud and carnal as ever; they have seen many changes in the times, but they have had no change in their hearts. Let not men think to go to Heaven *per saltum*, to leap out of the Harlots lap into *Abrahams* bosome; either they must have a gracious change while they live, or a cursed change when they dye.

3. He who is called of God, esteems of this call as the highest blessing. A King whom *God* hath called by his grace esteems it more that he is called to be a Saint, then that he is called to be a King; he values his *High-Calling* above his *High-Birth*. *Theodosius* thought it a greater honour to be a *Christian*, than to be an *Emperour*. A carnal person can no more value spiritual blessings, than a child can value a knot of Diamonds; he perfers his wordly grandure, his ease, plenty, titles of honour, before conversion; he had rather be called *Duke* than *Saint*; a sign he is a stranger to effectual calling. He who is enlightened by the Spirit, counts holiness his best Heraldry, and 2.

looks

looks upon his *effectual calling* as his *preferment*; when he hath taken this degree, he is a Candidate for Heaven.

4. 4. He who is effectually called, is called out of the World; it is an *Heavenly Calling*, *Heb.* 3. 1. He that is called of God minds the things of an Heavenly aspect; he is in the world, but not *of* the world. Naturalists say of precious stones, though they have their matter from the earth, yet their sparkling lustre is from the influence of the Heavens: So it is with a godly man, though his body be from the earth, yet the sparkling of his affections is from Heaven; his heart is drawn into the *upper Region*, as high as Christ. He doth not onely cast off every *wicked work*, but every *earthly weight*; he is not a *Worm*, but an *Eagle*.

5. 5. Another sign of our *effectual calling*, is diligence in our *ordinary calling*. Some brag of their *high calling*, but they lie idle at Anchor. Religion doth not seal Warrants to idleness. Christians must not be as the *Leviathan*, which is made to *play in the Sea*, Psal. 104. 26. Idleness is *Balneum Diaboli*, the *Devils Bath*; a slothfull person becomes a prey to every temptation. Grace while it cures the heart doth not make the hand lame. He who is called of God, as he works for heaven, so he works in his trade *. Now if upon search, you can find

**Ut rosa de spinis nascitur, ita e laboribus fructus capitur jucundissimus.* Erasm.

find that you are effectually called, I have three Exhortations to you.

CHAP. XIV.

Three Exhortations to them who are called.

1. ADmire and adore Gods free-grace in calling you; that God should leapover so many, that he should pass by the wise and noble, and that the lot of free-grace should fall upon you! That he should take you out of a state of vassalage, from grinding at the Devils Mill, and should set you above the Princes of the Earth, and call you to inherit the Throne of Glory! fall upon your knees, break forth into a thankful triumph of praise; Let your hearts be ten-stringed Instruments, to sound forth the memorial of Gods mercy. None so deep in debt to Free-grace as you, and none should be so high mounted upon the Pinacle of thanksgiving. Say as the sweet Singer, *Psal.* 145. 2. *I will extol thee, O God my King, every day will I bless thee, and I will praise thy name for ever.* Those who are Patterns of mercy, should be Trumpets of praise. Oh long to be in Heaven, where your thanksgivings shall be purer, and shall be raised a Note higher. 1.

2. Pity those who are not yet called. Sinners in Scarlet are not objects of *envy*, but *pity*, they are under *the power of Satan*, Acts 26. 18. 2.

They

They tread every day on the Banks of the bottomless pit; and what if death should give them a jog? Oh pity uncoverted sinners. If you pity an Ox or an Ass going astray, will not you pity a Soul going astray from God, who hath lost his way, and his wits, and is upon the precipice of damnation.

Nay, not onely pity sinners, but pray for them; Though they curse, do you pray, You will pray for persons destracted; Sinners are distracted, *Luke* 15. 17. *When he came to himself*; it seems the *Prodigal* before conversion was not himself. Wicked men are going to execution; Sin is the halter which strangles them, Death turns them off the Ladder, and Hell is their buring place; & will not you pray for them when you see them in such danger?

3. You who are effectually called honour your high calling, *Ephes.* 4. 1. *I therefore beseech you, that you would walk worthy* * *of the vocation whrewith you are called.* Christians must keep a Decorum; they must observe the τὸ πρέπον, what is comely *. This is a seasonable advice, when many who profess to be called of God, yet by their loose incautelous walking, they cast a blemish on Religion, whereby the ways of God are evil spoken of. It is *Salvians* Speech, What do *Pagans* say when they see Christians live scandalously? *Sure Christ taught them no better.* Will you reproach Christ,

3.

* Ἀξίως.

* *O anima mea formam tuam excole faciem orne, maculas terge, mores corige, dignam sponsam omni nisu te redde.* Aust.

Christ, and make him suffer again, by abusing your Heavenly calling * ? 'Tis one of the saddest sights, to see a man lift up his hands in prayer, and with those hands oppress; to hear the same tongue praise God, and at another time lye and slander; to hear a man in words profess God, and in works deny him: Oh how unworthy is this! Yours is a holy calling, and will you be unholy? do not think you may take liberty as others. The *Nazarite* that had a vow on him, separated him self to God, and promised abstinence; though others did drink Wine, it was not fit for the *Nazarite* to do it: So though others are loose and vain, it is not fit for them who are set apart for God by effectual calling. Shall not Flowers sweeter then Weeds? You must be λαὸς εἰς περιτοίησιν, *A peculiar People*, 1 Pet. 2. 9. Not onely peculiar in regard of *dignity*, but *deportment*. Scorn things that are sordid and heterogeneous to the Gospel. *Scipio* refused the embraces of an Harlot, because he was General of an Army Abhor all motions to sin, because it will disparage your high calling.

* λέγουσι χριστὸν ἵνα χριστὸν ἀθετήσωσι. *Ignat.* Epist. ad *Trall.*

Quest. *What is it to walk worthy of our Heavenly calling?*

Answ. 1. It is to walk regularly, when we 1.

tread with an even foot, and walk according to the Rules and Axiomes of the Word. A true Saint is for *Canonical Obedience*, he follows the canon of Scripture, as the Greek word is, *Gal.* 6. 16. *As many as walk according to this Canon**. When we leave mens *inventions*, and cleave to Gods *institutions*; when we walk after the Word, as *Israel* after the *pillar of fire*; this is walking worthy of our Heavenly calling.

* κανόνι.

2. 2. To walk worthy of our calling, is, to walk singularly, *Gen.* 7. 1. *Noah was upright in his Generation.* When others walked with the Devil, *Noah* walked with God. We are forbidden to run with the multitude, *Exod.* 23. Though in civil things singularity is not commendable, yet in Religion it is good to be singular. *Melancthon* was the glory of the age he lived in. *Athanasius* was singularly holy, he appeared for God when the stream of the times ran another way. It is better to be a pattern of holiness, than a Partner in wickedness: It is better to go to Heaven with a few, than to Hell in the crowd. We must walk *Antipodes* to the men of the world.

3. 3. To walk worthy of our calling, is to walk chearfully; *Phil.* 4. 4. *Rejoyce in the Lord eve-*

evermore. Too much drooping of ſpirit diſparageth our high calling, and makes others ſuſpect the godly life to be Cynical and Melancholy. Of all complexions Chriſt loves the Sanguine. *Canſinius* in his Hieroglyphicks ſpeaks of a Dove, whoſe wings being perfumed with ſweet Ointments, did draw the other Doves after her. Chearfulneſs is a perfume to draw others to godlines. Religion doth not baniſh all mirth. As there is a ſeriouſneſs without ſowrneſs, ſo there is a chearfulneſs without lightneſs. When the Prodigal was converted, *then they began to be merry*, *Luke* 15. 24. Who ſhould be chearful if not the people of God? They are no ſooner *born of the Spirit*, but they are heirs to a Crown: God is their Portion, and Heaven is their Manſion, and ſhall not they rejoyce? 2 Tim. 4. 8.

4. To walk worthy of our calling is to walk wiſely. Walking wiſely implies three things. 4.

1. To walk warily; *Eccleſ.* 2. 14. *The wiſe mans eyes are in his head.* Others watch for our halting, therefore we had need look to our ſtanding. We muſt beware, not only of *Scandals*, but *Indecencies*, leaſt by our indiſcretion we open the mouths of others with a freſh cry

against Religion. If our piety will not convert men, our prudence may silence them.

2. To walk courteously. The Spirit of the Gospel is full of sweetness and candour, 1 *Pet.* 3. 8. *Be courteous*, φιλόφρονες Take heed of a morose superstitious behaviour. Religion doth not take away civility, but refine it, *Gen.* 23. 7. *Abraham stood up, and bowed himself to the children of Heth.* Though they were of an Heathenish Race, yet *Abraham* gave them a civil respect. S. *Paul* was of an affable temper, 1 *Cor.* 9. 20. *I am made all things to all men, that I might by all means save some.* In lesser matters the Apostle yielded to others, that by his obliging carriage he might win upon them, and catch them by an holy guile.

3. To walk magnanimously. Though we must be humble, yet not base. 'Tis unworthy to prostitute our selves to the lusts of men. What is sinfully imposed ought to be zealously opposed. Conscience is Gods Diocess, where no man hath right to visit, but he who is *The Bishop of our souls*, 1 *Pet.* 2. 25. We must not be like hot Iron, which will be beat into any form. A brave spirited Christian will chuse rather to die, than suffer the Virginity of his Conscience to be superstitiously desloured. Here is the

Serpent

Serpent and the *Dove* united, ſagacity and innocency; this *prudential walking* comports with our high calling, and doth not a little adorn the Goſpel of Chriſt.

5. To walk worthy of our calling, is to walk influentially; to do good to others, and to be rich in acts of mercy, *Heb.* 13. 16. * Good works honour Religion. As *Mary* poured the oyntments on Chriſt; ſo by good works we pour ſweet oyntments on the head of the Goſpel, and make it give forth a fragant ſmell. Good works, though they are not *Cauſes* of Salvation, yet they are *Evidences*. When with our Saviour we go about doing good, and ſend abroad the refreſhing influences of our liberality; now we walk worthy of our high calling. 5.

* *Ut vita ex ſenſu & motu dignoſcitur, ita fides ex operibus.* Bern.

Laſtly, Here is matter of Conſolation to you who are effectually called, God hath magnified rich grace towards you; you are called to great honour, to be Co-partners with the Angels, and Co-heirs with Chriſt: This ſhould revive you in the worſt of times. Let men reproach and miſcall you; ſet *Gods calling* of you, againſt *mans miſcalling*: Let men perſecute you to death, they do but give you a paſs, and ſend you to Heaven the ſooner; How may *Uſe ult.*

this cure the trembling of the heart! What though the Sea roar, though the Earth be unquiet, though the Stars are ſhaken out of their place? you need not fear; you are *called*, therefore are *ſure to be crowned*.

GODS

GODS ETERNAL PURPOSE.

CHAP. XV.

Concerning Gods Purpose.

3. THe third and last thing in the Text, which I shall but briefly glance at, is, The Ground and Original of our *Effectual Calling*, in these words, κατὰ προθεσιν, *According to his purpose*: *Anselm* renders it, *according to his good will* *. *Peter Martyr* reads it, κατὰ γνώμην, according to his *Decree*; and so *Beza* Interprets it. This purpose, or decree of God is the fountain-head of all our spiritual blessings †; it is *causa* προηγουμένη, the impulsive cause of our Vocation, Justification, Glorification; it is the highest link in the Golden Chain of Salvation. What is the reason that one man is called, and not another? it is from the eternal purpose of God.

* *Signif. æternum Dei beneplacitum.* Anselm.

† πρόθεσις *est decretum Dei, ab æterno sanctum, ex mera ipsius non scrutanda sed adoranda voluntate.* Beza.

God. Gods Decree gives the casting voice in mans salvation.

CHAP. XVI.

Shewing that all must be resolved into Gods purpose.

Use. 1. LEt us ascribe the whole work of grace to the pleasure of Gods Will. God did not choose us because we were worthy, but by chusing us makes us worthy. Proud men are apt to assume and arrogate too much to themselves in being sharers with God. While many cry out of Church-sacriledge, they are in the mean time guilty of a far greater sacriledge, in robbing God of his glory, while they go to set the *Crown of Salvation* upon their own head: but we must resolve all into Gods *purpose*. The Signs of salvation are in the Saints, but the Cause of salvation is in God. If it be Gods purpose that saves, then,

1. Not *Free-will*. The *Pelagians* are strenuous asserters of Free-will, they tell us, that a man hath an innate power to his own conversion; but this Text confutes it,

it, our calling is *according to Gods purpose*, The Scripture plucks up the VVeed of Free-will by the roots, *Rom.* 9. 16. *It is not of him that willeth.* All depends upon the θέσις, the *purpose* of God. VVhen the Prisoner, is cast at the Bar, there is no saving him unless the King hath a purpose to save him. Gods purpose is his Prerogative Royal.

2. If it be Gods purpose that saves, then not *merit*. *Bellarmine* holds, that good works do expiate sin, and merit Glory; no, the Text saith, VVe are called according to *Gods purpose*: and there is a parallel Scripture, 2 *Tim.* 1. 9. *Who hath saved us, and called us, not according to our works, but according to his own purpose and grace.* There is no such thing as merit: Our best works have in them, both defection and infection, and so are but *splendida peccata*, glittering sins; Therefore if we are called and justified, it is Gods purpose brings it to pass. 2.

Object. But the Papists alledge that Scripture for merit, 2 *Tim.* 4. 8. *Henceforth is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day.* This is the force of their Argument, If God in justice rewards our works, then they merit salvation.

Resp.

Resp. To this I answer. First, God gives a reward as a just Judge, not to the worthiness of our works, but to the worthiness of Christ. 2. God as a just Judge rewards us, not because we have deserved it, but because he hath promised it.* ; God hath two Courts, a Court of Mercy, and a Court of Justice: the Lord condemns those works in the Court of Justice, which he Crowns in the Court of Mercy: Therefore that which carries the main stroke in our salvation, is the προθεσις, the *Purpose* of God.

**Debitorem se fecit Dominus, non accipiendo, sed promittendo.* Aug.

3. If the purpose of God be the Spring-head of happiness, then we are not saved for *Faith foreseen.* It is absurd to think any thing in us could have the least influence upon our Election*. The *Arminians* say, that God did foresee that such persons would believe, therefore did choose them; and so they would make the business of salvation to depend upon something in us: Whereas God doth not choose us for faith, but to faith, *Ephes.* 1.4. *He hath chosen us, that we should be holy*; not because we would be holy, but that we might be holy. We are elected to holiness, not for it*. What could God foresee in us but Pollution, and rebellion? If any man be saved, it is κατα προθεσιν, *according to Gods purpose.*

** Opera prævisa non possunt esse causa Prædestinationis.* Pet. Mar.

** Deus elegit fideles ut sint, non quia jam erant.* Aug. de Prædest.

Quest.

Quest. How shall we know that God hath a purpose to save us?

Answ. By being effectually called. 2 *Pet.* 1. 10. *Give diligence to make your calling and election sure.* We make our *Election* sure, by making our *Calling* sure. 2 *Thes.* 2. 13. *God hath chosen you to salvation through sanctification.* By the Stream, we come at last to the Fountain: If we find the Stream of Sanctification running in our souls, we may by this come to the Spring-head of Election. When a mans eyes are so weak that he cannot look up to the Firmament, yet he may know the Moon is there, by seeing it shine upon the water: So though I do not look up into the secret of Gods purpose, yet I may know I am elected, by the shining of sanctifying grace in my soul. Whosoever he be that can find the Word of God transcribed and copyed out into his heart, may undeniably conclude his Election.

Use. 2.

Use. 2. Here is a soveraign *Elixar*, or unspeakable comfort to them who are the called of God; their salvation rests upon Gods purpose, 2 *Tim.* 2. 19. *The foundation of God standeth sure*, having *this Seal*, *the Lord knoweth them that*

that are his. Our Graces are imperfect, our comforts ebb and flow, but *Gods foundation ſtandeth ſure.* They who are built upon this Rock of Gods *Eternal Purpoſe*, need not fear falling away; neither the power of man, nor violence of temptation, ſhall never be able to overturn them.

FINIS.